

Mawlānā Maḥbūb 'Aḥmad
Qamruz Zamān Nadwī 'allāhbādī

تذکرہ مشائخ نقشبندیہ مجددی

Biographies of the
Naqshbandī
Mujaddidī
Mashāikh

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Translator's Note

Due to the subject matter of this book, many Arabic and Persian terminologies would be retained in the original language, e.g. *Mashā'ikh* will not always be translated into English as *spiritual leaders*. Instead, a glossary can be referred to at the end of this translation.

Due to the geographical shift in personalities under discussion, correct Arabic transliteration will at first be used. Later, Urdu / Persian convention might be used e.g. *Nadwī* instead of *an-Nadwī*, and *Hazrat* instead of *Ḥaḍrah*.

I have tried striking a balance between original technical term vs. translation; Arabic vs. Urdu/ Persian. Certain complex passages may require the explanation of someone learned. In the context of the book being on a discipline requiring the guidance of a master, I see no contradiction in a making a book readable, but not as over-simplified as can be read by all and sundry without assistance. Furthermore, some explanations would require lengthy and intense commentary, which is not what I have been commissioned to do.

May I be forgiven for not fulfilling the rights of the author, the reader and the sacred personalities discussed in this book.

The Translator, Sulaymān al-Kindī

Some Words for the sake of blessings by Mawlānā Qamruz Zamān

[Father of the author]

We praise Allāh and offer salutations upon His Noble Messenger and all his family and companions.

It is Allāh's boundless grace and favour upon a fountain of light, Maḥbūb 'Aḥmad Nadwī (may he be saved), in granting him the ability to compose a brief biography of the *Mashā'ikh* of the Naqshbandīyah Mujaddidīyah Raḥmānīyah order. In writing on the lives and sayings of the Mujaddidīyah Mashā'ikh, it is as if the author has been blessed with the spiritual effulgence of all these great personalities. In writing on this topic, he requested verification and consulted with this lowly one. From that perspective, this lowly one has a share in this blessed book. All praise and favour belong to Allāh.

Prior to this book, he had compiled an excellent book, *'Aynān Tajrīyān*, which detailed the biographies and sayings of his noble grandfather, Hazrat Mawlānā Muṣliḥul 'Ummah 'Ilāhābādī رَحْمَةُ اللَّهِ and 'Ārif Billāh Hazrat Mawlānā Muḥammad 'Aḥmad Partābgadhī رَحْمَةُ اللَّهِ. The general public as well as special ones received this book with special favour. He also translated the Arabic work, *Tazkīyatun Nufūs* in a most delightful manner and was also popular. Indeed it would be appropriate for it to be included in the syllabus of the Arabic *Madāris*. Students will gain a familiarity and understanding of the spiritual path, and desire to rectify their character. Besides students, studying it is essential and will enormously benefit all Muslims, male and female. If Allāh wills, the translation of *Tazkīyatun Nufūs* will be published under the title of *Taṣfiyatul Qulūb*. It has also been translated for publication in the Gujerati language.

I have to mention that the honourable Mawlānā Qārī Sayyid Muḥammad Aḥsan had included this lowly one at the end of this Golden Chain of personalities, against my continuous protests. Yet he incessantly insisted on this. Finally, he wrote and included me in the book. I can but consider this to be a good sign for my name to appear with those pious

personalities. It might be that through the blessings of those pious slaves, Allāh will accept this lowly one as well.

Allāh accepts many sinners through the blessings of the pious. It is similar to one buying a string of pearls. The buyer accepts the cheap thread with the costly pearls.

Ultimately, all spiritual chains originate with Rasūlullāh ﷺ. Thus he is discussed in detail at the beginning. Inshā'allāh, the reader will find this pleasing. Further good news is that a separate book, *'Aḥsanus Siyar*, is being published. It contains the blessed Ḥadīth relevant to the additional topics, such as character, battles etc.¹ *'Inshā'allāh*, it will be an enlightening and beneficial book.

In short, Maḥbūb 'Aḥmad has rendered a most important service in the cause of knowledge and religion, to which all those associated with the spiritual order should be grateful for. May Allāh reward him with the best of rewards. May Allāh accept his efforts and bless him with the ability to serve the cause of knowledge in such a manner, ever more. May he be a form of perpetual charity for this lowly one. *'Āmīn! Was-salām.*

Muḥammad Qamruz Zamān Ilāhābādī
26th Muḥarram 1423

¹ A line here is illegible in the Urdu text and I have omitted it – Translator.

Foreword by Mawlānā Saʿīdur Raḥmān

*By Hazrat Mawlānā Saʿīdur Raḥmān al-ʿAʿzhamī (madda zhilluhu al-ʿĀlī),
principle of Al-Baʿth al-Islāmī, Nadwatul ʿUlamāʾ, Lucknow.*



The godly reformers and ʿUlamāʾ of this ʿUmmah achieved the true and original features of what an Islāmīc life should be. They became shining beacons for a balance between the inner and outer selves; establishing a deep relationship with Allāh Most High; and instilling a delight in Allāh’s slaves in serving Him. Truth be told, they were great helpers towards establishing harmony in the system of the cosmos and taught mankind the lesson of recognising Allāh Most High. They diverted people from relying upon and ascribing partners to others besides Allāh, and from the numerous diseases of innovations, and showed them a method of brining perfect faith upon Allāh and His True Messenger ﷺ. In this way, they raised the importance of their spiritual health.

Allāh has made the Islāmīc Sharīʿah exactly appropriate to the nature of mankind. In order to understand its subtleties, the mind must be fully trained and the heart polished to a pure shine. This effort is required to gain the recognition of Allāh; and to open an understanding of His Oneness, Creation, Conviction in His Command; and the inner running of the system of the cosmos.

This is a general responsibility upon all Muslims, but the people of knowledge and recognition bear a far greater responsibility to fully focus on the reformation and training of their environment and communities with full fervour and from the bottom of their hearts. They have to treat the diseases of the masses as well as special cases, so that once the diseased person is cured, he becomes aware of his responsibility. He now listens to Allāh and establishes a more sincere and observant relationship. Whenever his ego or materialism overcome him; or the Accursed Satan’s deceptions weaken this relationship; or he falls victim to a disease of the character, he will perceive within himself a need to combat it.

There are members of the 'Ummah who are constantly engaged in purification of the self and renewal of faith. Many spiritual orders dedicated to the purification of the heart and soul are to be found in the pages of the history of India, of which four are most famous – the Qādirīyah, Suharawardīyah, Chistīyah and Naqshbandīyah.

The book before you includes a brief biography of Rasūlullāh ﷺ and the lives and sayings of the Naqshbandī Mujaddidī Mashā'ikh. The dear and honoured Mawlānā Mas dedicated to the purification of the heart and soul are to be found in the pages of the history of India, of which four are most famous – the Qādirīyah, Suhazrat Mawlānā Shāh Waṣī'ullāh (Allāh's mercy be upon him), illustrious Khalīfah of Hazrat Thānwī (Allāh's mercy be upon him). He spent a lengthy time under the training of Hazrat Mawlānā Shāh Ṣāhib (Allāh's mercy be upon him). After the demise of Hazrat Mawlānā Shāh Ṣāhib (Allāh's mercy be upon him), he established relations with Hazrat Mawlānā Shāh Muḥammad 'Aḥmad Ṣāhib Parṭāpgadhī (Allāh's mercy be upon him), from whom he also obtained 'Ijāzah.

ای خانہ ہمہ آفتاب است ای سلسلہ طلائے ناعلیٰ است

This house is indeed a sun for us; This series has no horizon.

May Allāh Most High make this book to be a means of general benefit.
May He accept it and grant the author the best of rewards.

Sa'īdur Raḥmān al-'A'zhamī

7th Sha'bān 1423 (14th October 2002)

Foreword by Mawlānā Muḥammad 'Aḥsan

*By: Hazrat Mawlānā Qārī Sayyid Muḥammad Aḥsan Ṣāhib Fateḥpūrī
(may his excellence increase)*

In the Name of the Most High. Praise be to Him and salutations upon His Messenger.

The Qurān has described the sending of the Mercy unto all the worlds ﷺ in various ways in different places. In one place it is described according to the Du‘ā of Ibrāhīm عَلَيْهِ السَّلَام:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

O our Cherishing Lord! Send amongst them a messenger from amongst themselves who will recite unto them Your signs and teach them the Book and wisdom and purify them. [al-Baqarah: 129]

Mawlānā ‘Abdul Mājid Daryā’ābādī wrote on the commentary of “wisdom” and “purify”:

The Messenger ﷺ was not only taught the Book, but he was expected to emphasise the importance of wisdom. Not only would he teach rules and regulations, but he would teach etiquette to the general masses as well as the elite, all of them. Some special ones would be taught subtly, through indications, as if the third aspect of being Messenger is to be the Greatest Spiritual Guide.

By “purify them” is meant purification of the hearts. The task of the Messenger was not limited to words and laws. He instituted the obligation of good character and sincerity of intentions as well. The fourth aspect of being Messenger was to be the Greatest Reformer of character.

In addition to his roles as the Greatest Preacher and Greatest Teacher, the Qur'ān clarifies in the Du'ā' of 'Ibrāhīm عَلَيْهِ السَّلَامُ that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also had the roles of the Greatest Guide and Reformer. He was sent with all four tasks which he implemented throughout his life. After his departure, various individuals of the Muslim 'Ummah acted as his representatives. They sought to fulfil these tasks according to their personal capacities, abilities and time. After the Prophets, the most virtuous man in all the cosmos is our Master, Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. Amongst his countless virtues is that he absorbed within himself the qualities of guidance and reform from the Great Guide and Reformer صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Salmān al-Farsī رَضِيَ اللَّهُ عَنْهُ possessed many virtues in addition to being a Ṣaḥābī. He absorbed these two qualities [of guidance and reform] in turn from 'Abū Bakr رَضِيَ اللَّهُ عَنْهُ, through the special relationship he had with him.

The process of establishing a relationship with Allāh, absorbing the spiritual effulgence from the guide and serving the cause of purification of the self, advanced ever further. Thus countless friends of Allāh arose amongst this 'Ummah by means of this golden chain. One of these saints was Bahā'ud Dīn Naqshband رَحِمَهُ اللَّهُ. The Naqshbandī Order is named after him. His biographical details should be read further in this book. Allāh تَبَارَكَ وَتَعَالَى created countless Mashā'ikh in this chain of reform and purification, but the respected author did not attempt to encompass the biographies of all the Mashā'ikh in this book. Instead he mentions those Mashā'ikh of the Naqshbandī Mujaddidī order whose chain ends in Shaykhuṭ Ṭariqah, Hazrat Mawlānā Qamruz Zamān (may his loftiness increase). After this important point, it is necessary to introduce the author before discussing the actual book. In this way the importance and greatness of the book will also be understood.

Introduction to the Author

In addition to his knowledge; the author, Mawlānā Maḥbūb 'Aḥmad Nadwī, is the living image of practicing good deeds. A graduate of Nadwatul 'Ulamā', Lucknow, he is an avid researcher who has acquired a sea of valuable information. He has deep knowledge of Arabic and Urdu literature. In addition to his Urdu publications and the fluency of his writings, his pen blazes forth, he has an alert mind, shining heart, pious

disposition and good character. A scholar of religion, he is indeed a treasury, fountain and lamp of knowledge and recognition of Allāh.

In addition to these personal attributes, his family honour can sufficiently be understood by the fact that Hazrat Muṣliḥul 'Ummah Shāh Waṣī'ullāh رَحْمَةُ اللَّهِ عَلَيْهِ is his maternal grandfather and that he is the dear son of the famous contemporary scholar and perfect saint, Shāh Qamruz Zamān and the Lady of Jannat, 'Aqilah Khātūn. If his writings and compilations have opened eyes, the writings of his father have achieved the mark of approval from contemporary writers. Why should the worthy son of such a family, raised in such an environment not become a great writer himself? That is nothing difficult for Allāh.

Introduction to the book

The most valuable spiritual pearls of 14 centuries of the lives of the Mashā'ikh cannot be encompassed in such a concise book. Yet even some scattered pearls may be of a high class and valuable, once gathered and strung into a necklace. This was no easy task, but the worthy and capable author undertook this service in a most excellent manner. The result is this priceless gift, in the form of this book, which is in our hands.

Since this book includes the valuable advices of the Mashā'ikh, it is not only worth studying, but worth fortifying our lives according to it. This book is a rare gift, especially for those who are associated with this spiritual order. In this new and delightful book you will find numerous lessons, such as the exertions and spiritual exercises of the Mashā'ikh, how they manifested their humility, the paths they chose in order to destroy their egos, how they acquired the spiritual effulgence from their Mashā'ikh before becoming Mashā'ikh themselves, how they submitted themselves before them, how they turned away from the delights of the world, and the difficulties they underwent in order to reform themselves. People who are even slightly associated with this path will understand how a few words from the noble Mashā'ikh can cause a spiritual revolution. The pearls of wisdom from the Mashā'ikh which this book contains greatly enhances the value of this book.

In short, this book is an invaluable gift to the literate class of Muslims, especially those who are associated with this order. The author is indeed entitled to congratulations and Du‘ā’. May Allāh utilise him ever more in His chosen religion and in the cause of knowledge; grant him success in both abodes; protect him from all disliked things and tribulations; and grant him a pure and long life. *‘Āmīn!*

The useless servant to the author’s family,
Sayyid Muḥammad Aḥsan Qāsimī Fatehpūrī

Introduction by Mawlānā Muḥibullāh Nadwī

By the honourable Hazrat Mawlānā Muḥibullāh Ṣāhib Nadwī, who is worthy of being served, may his blessings perpetuate. He is principle of Jāmi‘atur Rashād, ‘A‘zhamgadh, Khalīfah of Hazrat ‘Ārif Billāh Mawlānā Muḥammad Aḥmad Partāpgadhī رَحْمَةُ اللَّهِ.



The main means of spreading Islām in India was the noble Ṣūfiyā’ who spread the message of good character and love in the different parts of the country. They bade farewell to their homelands and became part of this country. There is perhaps no locality in India where the tomb of some saint is not to be found. These are manifestations of the silent but firm efforts of the Ṣūfiyā’. All these Ṣūfiyā’ were linked to one or the other order of Taṣawwuf.

The four major chains of Taṣawwuf are: Qādirī, Suharwardī, Chistī and Naqshbandī. Ṣūfiyā’ of all four chains entered India and benefited the people. Yet it is also true that with the good, some bad also arose. The Indian influence resulted in some unislāmic practices. Instead of purification and awareness of Allāh, several of these practices gained currency under the label of “love” and the doctrine of “Wujūd” [Allāh is in everything - translator], destroying the original spirit of Taṣawwuf. Yet every once in a while such Mashā’ikh are raised from every chain who revive the original spirit of Purification and Awareness. This process has been most pronounced in the Naqshbandī and Chistī orders. This revival has been continuous since Shaykh ‘Aḥmad Sirhindī Mujaddid ‘Alfi Thānī

رحمۃ اللہ and Hazrat Ḥakīmul 'Ummah Shāh Walī'ullāh Ṣāhib Muḥaddith Dehlawī رحمۃ اللہ.

During the twentieth century Mawlānā Faḍl Raḥmān Ṣāhib Ganj Murādābādī رحمۃ اللہ and Mawlānā Muḥammad 'Alī Mongīrī رحمۃ اللہ, the founder of Nadwah, rendered this service amongst the Naqshbandī Mashā'ikh. Amongst the Chistī Mashā'ikh after 'Ālim Rabbānī Hazrat 'Abdul Quddūs Gangohī رحمۃ اللہ, there were Mawlānā Rashīd Aḥmad Gangohī رحمۃ اللہ and Hazrat Ḥakīmul Ummah Mawlānā Ashraf 'Alī Thānwī رحمۃ اللہ.

It is a cause for delight that Mawlānā Maḥbūb 'Aḥmad Nadwī, who has composed this book on the entire chain of the Naqshbandī Mujaddidī Mashā'ikh, is the pious son of the honoured Mawlānā Qamruz Zamān Ṣāhib, who is an expert in both the Chistī and Naqshbandī orders. On the one hand, he spent his youth in the service of Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāhib رحمۃ اللہ, the distinguished Khalīfah of Mawlānā Ashraf 'Alī Thānwī رحمۃ اللہ, who was amongst the revivers of the Chistī order of Taṣawwuf. His entire education and upbringing was under his supervision. On the other hand, he spent years in the blessed company of Shaykh Kabīr Hazrat Mawlānā Shāh Muḥammad 'Aḥmad Ṣāhib Partāpgadhī رحمۃ اللہ, of the Naqshbandī Mujaddidī order. Both these saints granted him 'Ijāzah Ṣuḥbah and Bay'ah. By Allāh's grace, the spiritual effulgence is still remaining. I thus hope that this book will be read with great interest and that both the special ones and the general public will benefit from it. That is nothing difficult for Allāh.

*The Servant, Mujībullāh,
Jāmi'atur Rashād, A'zhamgadh
6th Jumādal Ukhra 1423*

An Impression by Mawlānā 'Abū Sufyān al-Minqāhī

By Hazrat Mawlānā Abū Sufyān Ṣāhib al-Minqāhī, lecturer of Ḥadīth and Iftā' at Jāmi'ah 'Arabīyah Miftāhul 'Ulūm, Ma'ū.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise belongs to Allāh, Cherishing-Lord of all the worlds. Salutations and peace be upon the chief of the Messengers, Muḥammad, and upon his family and all his companions.

I seek Allāh's protection against the accursed Satan. In the Name of Allāh, the Most Compassionate, Most Merciful.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Lo! The friends of Allāh will not have fear upon them nor will they grieve.
[Yūnus: 62]

From this verse it is clear that Allāh's friends are beloved unto Him. By being beloved unto Allāh, it is necessary that they be beloved unto Allāh's slaves. It is also established from the Ḥadīth that Allāh mentions His beloveds unto the close angels. Thus in the light of the Qur'ān and Sunnah, it is commendable from a Sharī'ah perspective, to mention Allāh's friends, 'Ulamā', jurists, Muḥaddithūn and the saints of spiritual accomplishment, whether the mention is verbal or in writing. Thus the 'Arabic poet says:

قَدْ مَاتَ قَوْمٌ وَهُمْ فِي النَّاسِ أَحْيَاءَ

Some people died but they remain living amongst humanity.

So congratulations to Hazrat Mawlānā Maḥbūb 'Aḥmad Ṣāhib Nadwī, may he be protected, who is the son of the honoured Hazrat 'Aqdas, the Blessings of this era, the Guide of the 'Ummah, Profound Scholar, Author, my Master and our Master, Muḥammad Qamruz Zamān Ṣāhib 'Ilāhābādī,

Shaykh of Ṭarīqah, Ḥaqīqah and Sharī‘ah, may he be protected. Through his worthy depiction of Allāh’s friends in his book, *Biographies of the Naqshbandī Mujaddidī Mashā’ikh*, he has rendered a great service to religion and gathered beneficial knowledge on recognition of Allāh. May Allāh reward him on our behalf. All this is the result of the upbringing of his noble father, the Blessing of the era, may he be protected. May Allāh تَبَارَكَ وَتَعَالَى grant Hazrat a lengthy life with health and ease, ‘Āmīn!

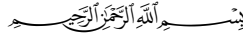
A praiseworthy deed of the author, is that by mentioning his noble father, the Blessing of this era, may Allāh protect him, he has made this book a shining moon. It is the opinion of this lowly one, may he be protected, that had Hazrat, the Blessings of this era, may Allāh protect him, not been mentioned, this book would have been deficient. Allāh تَبَارَكَ وَتَعَالَى was pleased to let Hazrat be mentioned, and thus was he mentioned.

The public, the elite and the ‘Ulamā’ should all seek benefit from this book, *Biographies of the Naqshbandī Mujaddidī Mashā’ikh*. It should be read in every home.

This worthless slave, may Allāh protect him, has read this book and is confident that Allāh تَبَارَكَ وَتَعَالَى will accept it, ‘Āmīn!

*One from amongst the servants of Hazrat Wālā,
The Slave, Abū Sufyān, may Allāh protect him,
Servant of Ḥadīth and Iftā’ in al-Jāmi‘ah al-‘Arabīyah Miftāḥul ‘Ulūm, Ma’ū
Currently staying at Madrasah Baytul Ma‘ārif ‘Ilāhābād
29th August 2002*

Preface



We praise Him and convey salutations upon His Noble Messenger.

Taşawwuf is a much criticised discipline. The first criticism is that Taşawwuf did not exist during the eras of Rasūlullāh ﷺ, the Şahābah رضي الله عنهم and the Noble Tābi‘ūn رضي الله عنهم. The second criticism is that Taşawwuf causes deficiencies and curtails the spread of Islām.

The brief response to the first criticism is that during the era of the Şahābah رضي الله عنهم, Taşawwuf was known as *Tazkīyah* and *’Ihsān*. In a famous Ḥadīth, Rasūlullāh ﷺ defined *’Ihsān* thus:

اَلْاِحْسَانُ اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرَاهُ فَاِنْ لَمْ تَكُنْ تَرَاهُ فَاِنَّهُ يَرَاكَ

’Ihsān is that you worship Allāh as if you see Him. If you are unable to see Him, He sees you.

Thus the Noble rship Allāh as *Taşawwuf* and spirituality as “*’Ihsān*”. The goal of *’Ihsān* and purification is to join one’s heart unto Allāh and that the soul’s association with the Cherishing-Lord of the worlds should be fixed and correct. That is what *Taşawwuf* is about. Thus the people of that era knew *Taşawwuf* as Purification and *’Ihsān*.

The response to the second criticism is that *Taşawwuf* is not confined to rectification of the inner self and purification of the heart only. In fact, Islām spread tremendously by means of *Taşawwuf*, and it was a means of conveying the religion. It is near unanimously agreed upon that Islām reached India and spread there via *Taşawwuf*, as is still happening today, by the grace of Allāh تَبَارَكَ وَتَعَالَى. In addition, it was through the spiritual strength and good character of *Taşawwuf* that the Tatar nation was

blessed with Islām. They were that same nation who had inflicted such oppression upon the Muslims which would have crushed mountains. They massacred the Muslims and pulled down the world of Islām, brick-by-brick. Yet that barbaric nation was affected by the spirituality and character of Shaykh Sa‘dudīn al-Ḥimawī رَحْمَةُ اللهِ عَلَيْهِ, and flocked into the fold of Islām.

ہے عیاں یورش تاتار کے افسانے سے
پاسبان ملگئے کعبہ کو صنم خانے سے

*O see how from the tribulations of the plundering of the Tartars;
The Ka‘bah has gained caretakers from the temples of idols.*

At this point, I deem it appropriate to quote from the writing of Professor Khalīq ‘Aḥmad Nizhāmī in defence of *Taṣawwuf* and the *Ṣūfiyā’*, in the midst of the battles of views in their regard. He wrote:

Khawājah ‘Aḥmad Tālīsawī was a means of bringing the Tartars into the fold of Islām. Shaykh Sa‘dudīn al-Ḥimawī and his followers brought the Mongols to grab onto the garment of Islām. Khawājah Mu‘īnudīn Chishtī laid the foundation for a religious and cultural revolution in India. If the names of the famous Ṣūfiyā’ of that era should be evaluated, this reality would be apparent that they not only made the blood flow again in the dead veins of Islāmic society, but they also played a most influential role in the spread and preaching of Islām. They focussed their concern and utilised their abilities in renewal, revival, preaching and firm resolve. Shaykh Najmuddīn Kubrā رَحْمَةُ اللهِ عَلَيْهِ, Khawājah Farīdud Dīn ‘Aṭṭār رَحْمَةُ اللهِ عَلَيْهِ and many other famous Mashā’ikh sacrificed their entire lives and effort and had to wade through rivers of fire and blood. Their feet remained firm and never slipped. Their efforts resulted in the end, that a new world arose from the horizon. The second life Islāmic society underwent after the tribulations of the Tartars, is the fruit of the efforts of these saints.²

Taṣawwuf is simply a name for Islām’s spirit and reality; Sharī‘ah’s jewel; the purity and sweetness of character; and the peace and tranquillity of

² *Mashā’ikh-e-Chisht, Professor Khalīq ‘Aḥmad Nizhāmī, p. 161*

the heart. In short, the epitome of humanity's goodness, nobility and virtue is achieved through Taṣawwuf. No person with a clean heart can read the writings and stories of the true Ṣūfiyā' without being affected. One's human failings become apparent, one by one. The heart resolves to eliminate them and replace them with the loftiest of attributes. The soul becomes imbued with fear of Allāh تَبَارَكَ وَتَعَالَى, combined with hope, desire and a zeal for the True Beloved. One turns away from the world and unnecessary worldly means. The heart becomes satisfied with that amount which is strictly needed. The Ṣūfī no longer has any doubt on the realities of the Unseen World. He becomes blessed with perpetually remembering Allāh تَبَارَكَ وَتَعَالَى; aware of His presence; witnesses His power in everything; and is forever close to and with Allāh.

This is the summary of Tawitnesses His power in everything; and is forever close to and with Allāh. ssary worldly means. The heead the writings and stod such attributes of imbuing them in their lives. This series advanced generation after generation, for centuries amongst different nations and countries. In regards the spread of Islām, the selflessness and spirituality of the Ṣūfiyā' played a role. Their delightful and influential stories are valuable examples in our history.³

The reality is that Taṣawwuf is the very soul and essence of Islām, without which this religion cannot remain and be preserved. It is such a pillar without which the building cannot remain erect. It was to perfect this goal and to help humanity attain the ultimate heights of character and spirituality that the Prophets عَلَيْهِمُ السَّلَامُ were sent to this world. The last to be sent was Hazrat Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allāh تَبَارَكَ وَتَعَالَى describes the highest and most virtuous of the goals of his mission to be the purification of souls. Allāh تَبَارَكَ وَتَعَالَى says:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَنِي ضَلَالٍ مُّبِينٍ

³ 'Allāmah 'Arshī Amritsarī

It is He who sent amongst the illiterates a messenger from amongst themselves to recite unto them His signs, purify them and teaches them the Book and wisdom, even though they were before in clear misguidance. [al-Jumu‘ah: 2]

The views of the senior ‘Ulāmā of Islām in regards Taṣawwuf and Ṣūfiyā’

The author of *Siyarul ‘Awliyā’*, ‘Amīr Khūr, wrote:

Hujjatul Islām Hazrat Imām Ghazzālī رحمه الله embarked on a lengthy journey in search of truth and conducted an intense investigation of various groups and peoples. He stated his conclusions in regards the correct truth as follows: “I am utterly convinced that the Ṣūfiyā’ are indeed the ones traversing Allāh’s path. Their ways are the best ways. Their path is the most straight. Their character is the most nurtured and correct. If the intelligence of the intellectuals, the wisdom of the sages and the knowledge of those expert in Sharī‘ah were combined to surpass the ways and character of the Ṣūfiyā’, they would not find it possible. This is because their every outer and inner movement and every still moment is based from the lamp of Prophethood, and every other source of light on the face of the earth is no light at all in comparison to the light of Prophethood.”⁴

Shaykhul Islām Ibn Taymiyah رحمه الله wrote on page 510 of the 11th volume of his *Majmū‘ul Fatāwā*:

What still needs to be discussed are groups associated to a certain Shaykh. In this regard, I have no doubt that people are in need of a person from whom they can acquire [knowledge of] faith and the Qur’ān, just as the Ṣaḥābah رضي الله عنهم acquired these from Rasūlullāh صلى الله عليه وسلم, and the Tābi‘ūn رضي الله عنهم in turn acquired from them. This is the means of acquiring ‘Iḥsān, through following those who were first in Islām. Just as a man

⁴ *al-Munqiz minad Ḍalāl*, as quoted in *Tarīkh Da‘wat wa ‘Azīmat*, v. 3, p. 112, by Mawlānā Abul Ḥasan ‘Alī Nadwī

*needs someone to teach him the Qur'ān, one is also in great need of one who can teach him the outer and inner aspects of religion.*⁵

Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ stated, "These are such people that their associates are never wretched and those who sit in their company are never deprived. They are Allāh's associates. When they are seen, one is reminded of Allāh. Their sight is a medicine, their words a cure. Their company is light and effulgence. They are such people that those who only look at their outward aspect are deprived and lose hope, but those who gaze at their inner aspect become saints themselves."⁶

This lowly one submits that it was upon the instruction of his illustrious father, Hazrat Mawlānā Muḥammad Qamruz Zamān Ṣāḥib (may his blessings endure), that he was blessed to write the biographies of the Mashā'ikh of the Naqshbandī Mujaddidī order. However, they are specifically the line of Hazrat Mawlānā Muḥammad 'Aḥmad Ṣāḥib Partāpgadhī رَحْمَةُ اللَّهِ, from Hazrat Mawlānā Badr 'Alī Ṣāḥib Ra'y Bareli رَحْمَةُ اللَّهِ, from Hazrat Mawlānā Faḍl Raḥmān Ganj Murādābādī رَحْمَةُ اللَّهِ, linking up to Hazrat Mujaddid 'Alfi Thānī Ṣāḥib Sirhindī رَحْمَةُ اللَّهِ. I have also added the biographies of a few other saints for the sake of blessings. May Allāh shower us in their spiritual effulgence.

This lowly one renders thanks firstly unto Allāh, the Lord of Honour. Thereafter he thanks his illustrious father, Hazrat Mawlānā Muḥammad Qamruz Zamān Ṣāḥib (may his blessings endure), through whose supervision, direction and Du'ā', this book, *Taẓkirah Mashā'ikh Naqshbandīyah Mujaddidiyah* has reached completion. May Allāh تَبَارَكَ وَتَعَالَى keep him in His kind shade for a lengthy time amongst us, in good health and ease. May He continuously utilise him for the blessed and necessary tasks of religion and reformation. *'Āmīn!*

I then thank the noble Hazrat Mawlānā Muftī Zaynul Islām Ṣāḥib Qāsimī, may his excellence increase. He corrected the book and blessed us with his advices. Similarly I am most grateful to the most virtuous Mawlāwī

⁵ *Mawqif 'A'immatil Ḥarkatis Salafiyyah li-'Abdil Ḥafīzh al-Makkī*, p. 232

⁶ *Maktūb Imām Rabbānī*, v. 2, p. 183

Feroz ‘Ālām Ṣāhib Qāsimī (may he be safe) who rendered certain services related to the book, with great effort and sincerity. May Allāh تَبَارَكَ وَتَعَالَى reward them with an excellent reward.

I pray unto Allāh that He makes this book a means of reform and success for people, and a means of salvation for this worthless one. May He also grant the publishers and distributors an immense reward. May it find acceptance, amongst special ones, the masses and with Allāh.

تیری رحمت سے الہی پائش یہ رنگ قبول
پھول کچھ میں نے چنے ہیں ان کے دامن کیلئے

*Through Your mercy O Allāh, find this colour acceptable;
I picked some flowers to place here.*

Was-Salām

Maḥbūb Aḥmad Qamruz Zamān Nadwī

10th Rabī‘uth Thānī 1423 (22nd June 2002)

We shall now commence with the origin of the chain of the Naqshbandī Mashā’ikh. In fact, he is the fountainhead and ultimate of the entire chain of Prophethood and Sainthood, the Chief of Prophets, the Most Noble of the Messengers, Muḥammad the ‘Arab صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Through the mention of this personality do we begin this book, may Allāh تَبَارَكَ وَتَعَالَى accept, ‘Āmīn!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise belongs to Allāh. Salutations and peace be upon the Chief of the Messengers, the Seal of Prophets, Muḥammad, and his family and all his companions and whosoever follows them in good until the Day of Reckoning.

The Chief of Both Worlds, Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

His biography is called the best of all histories.

Blessed Birth

His noble father was ‘Abdullāh bin ‘Abdil Muṭṭalib bin Hāshim⁷ bin ‘Abd Manāf. His respected mother was ‘Āminah bin Wahb bin ‘Abd Manāf.

His blessed birth occurred on Monday, the 12th of Rabī‘ul Awwal⁸, corresponding to the year 570. This date is the most light filled and blessed date in the history of humanity. Whilst the Sun of Prophethood was rising on the horizon, an earthquake struck the palace of the Persian Emperor, toppling fourteen walls. Lake Tiberius dried up in an instant. The fire which the Persians worshipped and had never gone out in a thousand years, suddenly extinguished on its own and went cold. This was in reality an announcement of the impending end of fire-worship and every other form of misguidance, and an indication of the end of the Persian and Roman Empires^{9, 10}.

Authentic ‘Ahādīth mention that at the time of his birth, a light shone from the belly of his mother which illuminated the east and west. When he emerged into the world, it was with the support of both his hands. He grabbed a handful of earth and gazed towards the heavens.¹¹

His Father’s Demise

The Accepted Messenger ﷺ was still in his mother’s womb when his father left this world. He was thus an orphan. After his birth, his

⁷ Abū Nu‘aym narrates in his “*Dalā’il*” with a chain that links to Rasūlullāh ﷺ, that Jibra’īl عَلَيْهِ السَّلَام said, “I traversed the east and the west, but I never saw any family better than Banū Hāshim.”

⁸ 8th Rabī‘ul ‘Awwal is also mentioned in ‘*Aṣaḥḥus Siyar*, ‘*Awjazus Siyar* and *Nashruṭ Ṭīb*. Qāḍī Muḥammad Sulaymān Maṣūrpūrī and ‘Allamah Pāsha Fulukī, the Egyptian, have preferred the 9th Rabī‘ul ‘Awwal.

⁹ Hazrat Mawlānā Abul Ḥasan ‘Alī Nadwī رَحْمَةُ اللهِ عَلَيْهِ wrote in his book, “*Nabī-e-Raḥmat*” that the Muḥaddithūn and masters of the biography of Rasūlullāh ﷺ have mentioned these narrations and acknowledged them as authentic.

¹⁰ ‘*Awjazus Siyar*

¹¹ *al-Mawāhib - Nashruṭ Ṭīb*

grandfather, ‘Abdul Muṭṭalib came and gazed at him with love, placing him in his lap. He carried him inside the Ka’bah, where he praised Allāh, offered Du‘ā’ and named him Muḥammad ﷺ.

Suckling

After he was born, he drank of his mother’s milk. Then for a few days thereafter, he drank the milk of Thuwaybīyah, the slave-girl of his paternal uncle, Abū Lahab.¹² Thereafter Hazrat Ḥalimah as-Sa’dīyah ؓ was blessed with this gift which Allāh had granted.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumu‘ah]



It was a custom amongst the aristocracy of the Quraysh that they would give their breastfeeding babies to a breastfeeding nurse from amongst the Bedouin tribes. Thus Rasūlullāh ﷺ was given to the most fortunate lady, Ḥalimah, of the Banū S‘ad clan.¹³ The women of the Banū Sa’d clan were famous for their abilities in nursing children and teaching them Arabic eloquence and rhetoric.¹⁴ His progress was much greater than that of other children, and within two years, he seemed like a grown child. Thus the Lady Ḥalimah ؓ stopped breastfeeding him when he attained the age of two. She took him back to his respected mother, and requested to keep him for a while longer. Lady ‘Āminah agreed to let him return with Lady Ḥalimah ؓ.

Upon his return to the clan of Banū Sa’d, two angels appeared and opened his blessed chest. They removed a piece of flesh or something black and flesh-like from his blessed heart and threw it away. They thoroughly washed his heart and replaced it in its correct position. It became as it


¹² *Aṣaḥḥūs Siyar*

¹³ *Aṣaḥḥūs Siyar*



¹⁴ *Nabī-e-Raḥmat*

was before. This incident frightened Lady Ḥalimah , who returned Muḥammad  to his mother.¹⁵







Demise of His Grandfather and Mother

When he was aged six, his mother, while returning to Makkah al-Mukarramah passed away at 'Abwā'. He was then deprived of the shade of his affectionate grandfather at the age of eight. This was part of Allāh's training, the secret of which only He knows. After the demise of his grandfather, his paternal uncle, 'Abū Ṭālib, raised him with tender love and affection. He would always be a staunch defender and helper unto Rasūlullāh .

How Allāh Protected His Innocence

Allāh  always kept him far and pure from the filth of the Age of Ignorance and its bad customs. His people considered Muḥammad  to be the most modest, truthful and trustworthy amongst them, to such an extent that they called him, "al-'Amīn", the Trustworthy. He showed consideration to relatives, would lighten people's burdens and fulfil their needs. He would join in works of goodness and piety. In short, his life was amazing and unique since childhood.

Marriage to Hazrat Khadījah

At the age of 25, Muḥammad  married an extremely influential lady of the Quraysh, Hazrat Khadījah . She was a beautiful lady, wealthy, possessed deep understanding and was most insightful. Many Quraysh chiefs desired to marry her, but she refused them all. When she heard accounts of the honesty, good character and trustworthiness of Muḥammad , she expressed a desire to marry him. His paternal uncle, Ḥamzah , conveyed the proposal to him. 'Abū Ṭālib recited the sermon of the marriage and thus commenced the marital life of Muḥammad . Even after her demise, Muḥammad .

¹⁵ *Nabī-e-Raḥmat*

would always mention her with deep affection and remained kind and generous with her surviving friends.

The Other Pure Wives

Rasūlullāh ﷺ never married any other woman during the lifetime of Hazrat Khadījah ؓ. Only after her demise did he marry again. This was three years before the Hijrah to Madīnah, when he was aged 49. The ladies he married after Hazrat Khadījah ؓ were:

Sawdah bint Zam‘ah ؓ, ‘Ā’ishah ؓ, Ḥafṣah ؓ, Zaynab bint Khuzaymah ؓ, Umm Salmah ؓ, Zaynab bint Jaḥsh ؓ, Juwayriyah ؓ, Umm Ḥabībah ؓ and Maymūnah ؓ. These total eleven, of which two passed away during his presence, and nine were alive at the time of his demise.¹⁶

The Pure Children of Rasūlullāh ﷺ

His two sons, Qāsim¹⁷ and Ṭāhir, were born from Hazrat Khadījah ؓ. It is from Qāsim that Rasūlullāh ﷺ had the family name of Abul Qāsim. It is also said that Ṭāhir was named ‘Abdullāh. His four daughters were: Ruqayyah ؓ, Zaynab ؓ, Umm Kulthūm ؓ and Fāṭimah ؓ. Ruqayyah ؓ was his eldest child. [Others hold this to be Zaynab ؓ instead – translator]. From Hazrat Māriyah Qibṭiyah ؓ he had a son, ‘Ibrāhīm. All three sons passed away during their childhood.

Hazrat Fāṭimah ؓ married Hazrat ‘Alī ؓ. Hazrat Zaynab ؓ married Hazrat ‘Abul ‘Āṣ bin Rabī‘. Hazrat Ruqayyah ؓ was married to Hazrat ‘Uthmān ؓ. After her demise he married Hazrat Umm Kulthūm ؓ. Thus he is called *Ẓun Nūrayn – He of the Two Lights*.

¹⁶ ‘*Awjazus Siyar*

¹⁷ From certain narrations it is understood that Qāsim reached at least such an age where he would mount animals.

It is in Allāh's wisdom that Rasūlullāh ﷺ did not have surviving male offspring, and that his progeny continued in this world through the female line, specifically through his daughter, Hazrat Fāṭimah ؓ. The other daughters either did not have children or their children did not survive.¹⁸

Prophethood

When he was 40 years old, Hazrat Jibrīl al-'Amīn عليه السلام came to him to give the command of Prophethood from Allāh. He was at that time in the Cave of Ḥirā' where he was engaged in Allāh's praise and glorification, pondering over the divine power and system. The angel said, "Read!" Rasūlullāh ﷺ replied that he was not one who could read. The angel then grabbed Rasūlullāh ﷺ and held him so tightly that he felt difficulty. He then released him and again said, "Read!" Rasūlullāh ﷺ again replied that he could not read. The angel again grabbed him and held him most forcefully. He released him and said for the third time, "Read!" Rasūlullāh ﷺ said that he could not read. Hazrat Jibrīl عليه السلام grabbed him and pressed against him thrice. Releasing him he said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ
(4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

Read in the Name of Your Cherishing-Lord who created. He created man from a clot. Read and your Cherishing-Lord is Most Noble. Who taught the means of the pen. He taught man which he knows not. [al-'Alaq: 1-5]

¹⁸ 'Awjazus Siyar

With Hazrat Khadījah ؓ

This strange incident made Rasūlullāh ﷺ worried. He went home, his blessed forehead dripping with perspiration due to intense fear. When he arrived, he said to Hazrat Khadījah ؓ, "Cover me! Cover me quickly! I sense danger." Hazrat Khadījah ؓ responded with words full of confidence and power.

The historical words of our Mother, the Greatest Khadījah, may Allāh be pleased with her

"Never! By Allāh! Allāh will never humiliate you. You maintain family ties and show consideration to relatives. You lighten the burden of others. You help those in need. You display hospitality to the guest. You help the innocent who have been afflicted." ¹⁹

After thus consoling Rasūlullāh ﷺ, Hazrat Khadījah ؓ took him to her aged paternal cousin, Waraqah bin Nawfal. Rasūlullāh ﷺ explained the entire incident to him. Hearing this, Waraqah exclaimed, "This is the same archangel who came to Mūsā عليه السلام. If only I were young and could live until that time when your people will evict you." "The people will evict me?" asked Rasūlullāh ﷺ. "Yes," replied Waraqah, "Whenever a prophet came to the world and preached the oneness of Allāh, the people would react with hatred and enmity at the outset."

¹⁹ This is narrated by al-Bukhārī. The famous Chistī Shaykh, our master, Hazrat ‘Abdul Quddūs Gangohī رحمه الله wrote some very beneficial words in this regard in Persian, which I reproduce in Urdu [translated here into English], "This point can be extracted that Hazrat Khadījah ؓ deduced the authenticity of the inner aspect from the authenticity of the outer actions. Thus without correctness of the outer aspect, the inner aspect cannot be deduced to be correct. Whoever rejects the outer aspects of Sharī‘ah is indeed a heretic and misguided." The derivation of this point is clear proof of the insight and understanding of Hazrat Shaykh رحمه الله.

After this Rasūlullāh ﷺ would continue going to the Cave of Ḥirā' as per his habit. For some time no further revelation descended. This period is called, "*al-Fatrah – The Pause*". Finally one day when he was returning home from Ḥirā', he saw the same angel again. He again felt afraid and went home. He wrapped a blanket around him and lay down. He then heard a voice full of majesty reciting in his ear:

يَا أَيُّهَا الْمُدَّثِّرُ (1) قُمْ فَأَنْذِرْ (2) وَرَبِّكَ فَكَبِّرْ (3) وَتَيَّابِكَ فَطَهِّرْ (4) وَالرُّجْزَ فَاهْجُرْ (5)

O you wrapped up one! Arise and warn! Declare the greatness of your Cherishing-Lord. Purify your garments and avoid filth. [al-Muddaththir: 1-5]

Thereafter revelation descended continuously.

One day Hazrat Jibrīl al-'Amīn عَلَيْهِ السَّلَامُ took Rasūlullāh ﷺ to the foot of a mountain. He performed Wuḍū' in front of him and led him in Ṣalāh.

Preaching Islām

Upon receiving the command to convey the message of Allāh's oneness, Rasūlullāh ﷺ began to preach to the people that they should not ascribe partners unto Allāh. Instead, they should recognise Him as One. The first people he turned to was his household. The first to believe in him was Hazrat Khadijah al-Kubrā رَضِيَ اللَّهُ عَنْهَا. Hazrat 'Alī bin 'Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ and Hazrat Zayd bin Ḥārithah رَضِيَ اللَّهُ عَنْهُ also believed in him from the beginning. These were all members of his household. Another early believer was his close friend, Hazrat 'Abū Bakr bin 'Abī Quḥāfah رَضِيَ اللَّهُ عَنْهُ. These first believers were his wife, his paternal cousin, his freed-slave and his close and sincere friend. These people were obviously well acquainted with his character and qualities. No aspect of his life was hidden from them. That they all believed in him is a strong testimony to his truthfulness and

righteousness. In the beginning, Rasūlullāh ﷺ confined his preaching to quietly and secretly preaching to his relatives and friends.²⁰

Islām was propagated in this quiet manner for the next three years, drawing some fortunate souls into its fold.

Proclamation on Mount Ṣafā

Allāh then commanded:

فَاُصْدَعْ بِمَا تُؤْمَرُ

So expound openly with what you have been commanded with. [al-Hijr: 94]

In compliance with this command, Rasūlullāh ﷺ climbed Mount Ṣafā. There he loudly called out to each clan by name. Hearing the call, the ‘Arabs began to gather, as was the custom. Once they had gathered, Rasūlullāh ﷺ said to them, “O Quraysh! If I were to inform you that the enemy is going to attack you in the morning or the evening, would you believe me?”

“Yes” they all immediately replied, “We have always found you to be true in speech.”

Upon hearing this reply, Rasūlullāh ﷺ said, “Then I warn you that Allāh’s punishment is close. Believe, so that you may escape the divine punishment.”

The Quraysh laughed at these words. ‘Abū Lahab exclaimed, “May your hands be destroyed! Have you gathered us for this?”

The people then dispersed, talking as they returned home. As ‘Abū Lahab got up, the following was revealed:

تَبَّتْ يَدَا أَبِي هَبٍ

²⁰ This should still be the sequence and way of preaching.

May the hands of 'Abū Lahab be destroyed... [al-Lahab: 1]

A few days later the following was revealed:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn your close relatives. [ash-Shu'arā': 214]

Rasūlullāh ﷺ therefore commanded Hazrat 'Alī ؑ to arrange a meal for guests. The arrangements were made and Rasūlullāh ﷺ invited his close relatives. About forty relatives came. After they had eaten, Rasūlullāh ﷺ commenced speaking, but 'Abū Lahab started spewing such uncouth words that Rasūlullāh ﷺ could not continue and the guests dispersed. The next day Rasūlullāh ﷺ again made arrangements and invited his relatives. After they had eaten he addressed them, "I bring you such a matter the like of which nobody has brought better unto his tribe. Who will assist me in this task?" All remain silent, not saying a word. Hazrat 'Alī ؑ then stood and said, "Even though I am weak and the youngest of all, I shall be at your side." When they heard this, everyone began laughing, mocked Hazrat 'Alī ؑ and left.

Open Preaching

Rasūlullāh ﷺ began to openly preach monotheism and Islām. It was during this time that persecution began to be inflicted upon him and his weak followers, who were few in number. He went to gatherings, festivals, markets and people's homes, explaining to them the beauty of monotheism and discouraging them from idolatry.

The idol worshippers saw this as a loss of honour and glory. Thus the great chiefs and nobility would in no way acknowledge him as messenger and prophet. They could not afford to lose their position and obey him. In addition, most of the Quraysh clans were enemies unto Banū Hāshim. They could not tolerate that someone from an enemy clan could be a prophet and that they had to obey him. The open preaching resulted in

the Quraysh aligning themselves in opposition. The severe clash between disbelief and Islām commenced from the fourth year of prophethood.²¹

The First Classroom

During those days, Rasūlullāh ﷺ started using the home of Hazrat 'Arqam bin 'Abī 'Arqam ؓ as a classroom. It was located at the foot of Mount Şafā. Each person who wished to embrace Islām went there and was taught about Islām. Muslims began gathering there at all times. Rasūlullāh ﷺ taught the people about Islām at Hazrat 'Arqam's home. He also led them in Şalāh there.

For three years, in other words, until the sixth year of Prophethood, the house of Hazrat 'Arqam ؓ was the headquarters of Islām. Whoever embraced Islām during those three years are considered to have entered the ranks of the first Muslims. The last person to join the list of those who became Muslim in the house of Hazrat 'Arqam ؓ was Hazrat 'Umar al-Fārūq ؓ. By him becoming Muslim, the Muslims gained much strength and were able to openly leave the house of Hazrat 'Arqam ؓ. The Quraysh resolved upon the extermination of Rasūlullāh ﷺ and his followers and chose new methods to combat and persecute them.

Quraysh Delegation Meets 'Abū Ṭālib

'Utbah's attempts proved unsuccessful. Hence a delegation composed of 'Utbah, Shaybah, 'Abul Bukhtarī, 'Aswad, Walīd, 'Abū Jahl and others approached 'Abū Ṭālib. They complained, "Your nephew does not want to desist from disparaging our idols. You should explain to him to stop such actions."

'Abū Ṭālib was affected by these words and went to Rasūlullāh ﷺ. He spoke in such a defeated manner that it affected the heart of Rasūlullāh ﷺ. Filled with emotion, he stood to leave and said, "O my Uncle! I shall not abandon this effort for as long as Allāh's work is not yet completed. I shall continue until I am destroyed."

²¹ *Tarīkh-e-Islām*, v1, p. 97

'Abū Ṭālib was now affected by Rasūlullāh's ﷺ words. He called him and said, "You should definitely continue your work. For as long as I am breathing I shall never stop defending you. I shall never surrender you to the enemy."^{22 23}

Emigration to Ethiopia

When all the efforts of the disbelieving Quraysh proved fruitless, they unanimously decided step up their efforts in opposing and persecuting Rasūlullāh ﷺ. It became so difficult for the Muslims to live on the sacred soil on Makkah, that Rasūlullāh ﷺ gave them permission to leave for Ethiopia, where a Christian government ruled. Thus in the fifth year of Prophethood, some Muslim men and women left Makkah, for Ethiopia. This occurred during the month of Rajab. These included Hazrat 'Uthmān bin 'Affān ؓ and his wife, Ruqayyah ؓ, daughter of Rasūlullāh ﷺ.

The disbelievers of Makkah also went there and attempted to turn the Emperor, called the Negus, against the Muslims and the religion of Islām. The Negus however summoned the Muslims to his court and questioned them about their religion. Hazrat Ja'far bin 'Abī Ṭālib ؓ stepped forward and successfully defended the Muslims. [From the Urdū wording it appears that the author had intended to include the speech, but somehow it was omitted from the book - Translator]

²² *Tarīkh-e-Islām p. 101*

²³ Subhānallāh! Such was the achievement of Prophethood which made Rasūlullāh ﷺ so resolute and independent in a way no mountain could match. This was no passionate outburst which soon sours. Until the very end he remained firm on the path of truth. That is how he successfully achieved his aims, until he joined the Companion Most High. ذلك فضل الله يؤتيه من يشاء *That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumu'ah]*

Boycott and Exile into the Glen of 'Abū Ṭālib

When the Quraysh saw how Rasūlullāh ﷺ and his Ṣaḥābah were gaining strength and progressing day by day, their enmity increased even more and they imposed a boycott against Rasūlullāh ﷺ and his clan, the Banū Hāshim. He and his companions were exiled to the Glen of 'Abū Ṭālib, where they suffered the boycott for three years. He was aged 49 at the time.

Demise of 'Abū Ṭālib and Hazrat Khadījah

The tenth year of prophethood witnessed the demise of both 'Abū Ṭālib and Hazrat Khadījah. Both had displayed good companionship and relationship with Rasūlullāh ﷺ. Their assistance unto him and their defence unto him were well known. Nevertheless the tongue of 'Abū Ṭālib never uttered the declaration of monotheism. After this calamity, Rasūlullāh ﷺ had to face ever more difficulties.

Aṭ-Ṭā'if

The death of 'Abū Ṭālib was an opportunity for the Quraysh. They now left no moment without attacking Rasūlullāh ﷺ. When he started losing hope of the Quraysh accepting 'Islām soon, Rasūlullāh ﷺ went with Zayd bin Ḥārithah to aṭ-Ṭā'if, at the end of Shawwāl, in the year 9 of Prophethood. He invited the people of aṭ-Ṭā'if to the Word of Truth. He spent a month continuously inviting them to guidance. Not a single person was blessed with accepting the truth. Instead, they treated Rasūlullāh ﷺ most rudely. Eventually they set their male and female slaves after Rasūlullāh ﷺ to stone him. The legs of Rasūlullāh ﷺ and the head of Hazrat Zayd bin Ḥārithah were thus wounded. In the end, Rasūlullāh ﷺ returned to Makkah after a month. It was during this occasion that 'Addās, the slave of 'Utbah, embraced Islām. On the way back, Rasūlullāh ﷺ spent a night at Nakhlah. There a group of Jinn approached him and embraced Islām.

The Du‘ā’ which the Mercy unto all the Worlds ﷺ uttered after his treatment at at-Tāif, can be read on page 193 of *Nabī-e-Raḥmat*. You should certainly not only read it, but memorise it and recite it.

Mi‘rāj (Ascension to the Heavens)

On the 27th Rajab of the 10th year of the Prophethood, Allāh took His Nabī ﷺ on a night journey of the kingdom of the heavens and earth. First he went from al-Masjid al-Ḥarām to Baytul Muqaddas. There he was the Imām of all the Prophets, leading them in Ṣalāh. He then travelled through the heavens, meeting Prophets at their places, until he reached as-Sidrah al-Muntahā’ and al-Bayt al-Ma‘mūr. From there he attained the special divine proximity. It was at that moment that Allāh prescribed five compulsory Ṣalāh upon Rasūlullāh ﷺ and his followers.²⁴

Reasons for the Hijrah

In Makkah the opposition and enmity increased, but so did the number of people entering Islām. The numbers of Muslims reached a considerable amount and the ‘Anṣār tribes of al-Madīnah, the Aws and the Khazraj, accepted Islām. The Quraysh feared that they would help and defend Rasūlullāh ﷺ and regarded him as a danger. They met at Dārun Nadwah, where they unanimously decided that a courageous young man of noble lineage would be chosen from each clan. These young men would gather and attack Rasūlullāh ﷺ at the same time. In this way, the guilt of the blood spilt would be shared amongst all the clans, no single clan bearing the blame alone.²⁵

²⁴ *Raḥmutulil ‘Ālamīn*

²⁵ *Nabī-e-Raḥmat, Raḥmatulil ‘Ālamīn*

Human Plans vs. Divine Plans

Allāh alerted Rasūlullāh ﷺ about their conspiracy. Thus they would see what transpires when human plots clash against divine power and protection that night. Rasūlullāh ﷺ told his beloved cousin, Hazrat ‘Alī ؑ, “You lie down in my bed under the blankets and sleep. Do not worry. Nobody will be able to harm you in the least.”

Hazrat ‘Alī ؑ slept peacefully without the least worry, under the shadow of their swords. Rasūlullāh ﷺ went outside under Allāh’s protection. He threw ash into the eyes of those whose hearts were already blind, reciting Sūrāh Yāsīn. He escaped in safety and none of them saw him.

Departure for al-Madīnah

Rasūlullāh ﷺ went to Hazrat ‘Abū Bakr aṣ-Ṣiddīq ؑ and said, “Allāh has granted permission to leave and perform Hijrah.”

Hazrat ‘Abū Bakr aṣ-Ṣiddīq ؑ exclaimed, “Companionship, O Rasūlullāh?” In other words, would he be blessed to accompany Rasūlullāh ﷺ during the Hijrah?

“Yes,” replied Rasūlullāh ﷺ, “You will be my companion.”

Upon hearing this, Hazrat ‘Abū Bakr ؑ wept with joy.

Towards the Cave of Thawr

Thawr is a cave near Makkah. Rasūlullāh ﷺ and Hazrat ‘Abū Bakr ؑ went there and waited in the cave for three days. On the fourth night they departed for al-Madīnah. The idolaters of Makkah were in pursuit of Rasūlullāh ﷺ and reached the cave [during the three days]. They saw that the mouth of the cave was covered in a spider web. They could not imagine that someone could be inside and it was not worth investigating.

Miracle of Surāqah bin Mālik ﷺ Sinking into the Earth

The Quraysh announced a reward of a hundred camels for whoever apprehended Rasūlullāh ﷺ or Hazrat 'Abū Bakr ﷺ. Surāqah ﷺ desired this reward. He set out on his horse, armed with his spear. He spotted Rasūlullāh ﷺ and thought he had won. Suddenly the horse collapsed onto its knees. Surāqah ﷺ fell. He stood up, made the horse stand, remounted it and again galloped ahead. Rasūlullāh ﷺ was engaged in recitation of the Qur'ān and was concentrating on Allāh when he was informed that the enemy was approaching. He said, "O Allāh, protect us from his evil." As those words left his blessed lips, the horse's legs began to sink into the earth. Surāqah ﷺ fell and realised that it was impossible to overcome one under divine protection. He most helplessly begged for safety. He was granted safety. Surāqah ﷺ said, "I shall divert every person attempting to attack you."²⁶

Reaching Qubā'

Rasūlullāh ﷺ reached Qubā' on the 8th Rabī'ul 'Awwal in the thirteenth year of Prophethood. Ever since the people of Yathrib²⁷ had heard that Rasūlullāh ﷺ had left Makkah, they came out every morning at the main road, looking out for him. They would disperse during the heat of noon. On that day they were returning home when someone called out that Rasūlullāh ﷺ had arrived. They rushed back, welcoming Rasūlullāh ﷺ and calling out, "Allāhu Akbar!" They gathered like the rays around the Sun of Prophethood. Rasūlullāh ﷺ spent three days at Qubā'. During those three days he built a masjid there. This is the first masjid constructed in the history of Islām.²⁸

²⁶ *Ṣaḥīḥ Bukhārī* as quoted in *Raḥmatulil 'Ālamīn, Aṣaḥḥus Siyar*

²⁷ The old name of al-Madīnah before Islām - Translator

²⁸ *Raḥmatulil 'Ālamīn*

Entry into al-Madīnah

Rasūlullāh ﷺ departed from Qubā' on Friday and performed the first Jumu'ah Ṣalāh at the Masjid of Banū Sālim, which was at the bottom of the valley. He then entered the city which would henceforth be called, *Madīnatun Nabī – the City of the Prophet* ﷺ. His entry was a most magnificent event. The streets echoed with praises to Allāh تَبَارَكَ وَتَعَالَى. Men, women, children and the elderly all emerged to witness the manifestation of Allāh's favour. Rasūlullāh ﷺ starting staying at the home of Hazrat 'Abū 'Ayyūb al-'Anṣārī ؓ from that evening onwards. Hazrat Barā' ؓ said that the utter joy and illumination which was experienced the day Rasūlullāh ﷺ entered al-Madīnah, was never experienced before that day, nor after that day.²⁹

Building of al-Masjid an-Nabawī and Houses

After settling in al-Madīnah, the first task undertaken was the building of Allāh's house. Its Qiblah at that time was Baytul Muqaddas. The land near the treasury belonged to the Banū Najjār clan. The specific property belonged to two orphan children. Rasūlullāh ﷺ summoned the clan and requested to purchase the land at an agreed price. They replied, "We shall exact a price, not from you, but from Allāh." Rasūlullāh ﷺ however would not accept this. Hazrat 'Abū 'Ayyūb ؓ paid the price and construction of the Masjid commenced. The chief of both worlds joined the Ṣaḥābah ؓ in their labours to construct the Masjid. The Ṣaḥābah ؓ carried stones to the Masjid, while reciting poetry. Rasūlullāh ﷺ also joined in their recitation and said:

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ . فَاعْفِرِ الْأَنْصَارَ وَ الْمُهَاجِرَةَ

O Allāh! There is no real good besides the good of the Hereafter. So forgive the 'Anṣār and Muhājirūn.

²⁹ *Aṣaḥḥus Siyar*, p. 65

Change of Qiblah

The Qiblah was changed to Makkah sixteen months after the Hijrah, either during Rajab or Sha'bān. This was more appropriate for Islām, the creed based on the legacy of 'Ibrāhīm عليه السلام. After the completion of the Masjid, Rasūlullāh صلى الله عليه وسلم had homes constructed for his wives adjacent to the Masjid. He and his household lived in these houses. His daughter, Hazrat Fātimah عليها السلام and his wives, Hazrat 'Ā'ishah عليها السلام, Hazrat Hafṣah عليها السلام and Hazrat Sawdah عليها السلام arrived from Makkah and settled there.³⁰

Brotherhood between the Muhājirūn عليهم السلام and the 'Anṣār عليهم السلام

Upon arriving in al-Madīnah, Rasūlullāh صلى الله عليه وسلم first arranged for the accommodation of the Muhājirūn عليهم السلام. He summoned the 'Anṣār عليهم السلام and joined them as brothers unto the Muhājirūn عليهم السلام. As a result of this Brotherhood, each 'Anṣārī عليهم السلام would share half his wealth with the Muhājir عليهم السلام who had been made his brother. In this way the Muhājirūn عليهم السلام and the 'Anṣār عليهم السلام were made brothers.

Departure from this World

It was during the Ṣubḥ Ṣalāh on a Monday that Rasūlullāh صلى الله عليه وسلم lifted the curtain which was between the house of Hazrat 'Ā'ishah عليها السلام and al-Masjid an-Nabawī. He paused, gazing for a while at the pure scene which was the fruit of his efforts. The scene brought joy and a smile to Rasūlullāh صلى الله عليه وسلم. Hazrat 'Abū Bakr aṣ-Ṣiddīq عليه السلام thought that Rasūlullāh صلى الله عليه وسلم intended coming for Ṣalāh, so he started going back. Rasūlullāh صلى الله عليه وسلم indicated with his hand that he should continue leading the Ṣalāh. That gesture set everyone at ease. Rasūlullāh صلى الله عليه وسلم then dropped the curtain and Hazrat 'Abū Bakr aṣ-Ṣiddīq عليه السلام completed the Ṣalāh.

³⁰ *Sīratun Nabī*, v. 1, p. 205; *Aṣṣaḥḥus Siyar*, p. 66

During the course of the day he summoned his beloved daughter, the Lady Hazrat Fāṭimah ؑ. He whispered some words in her ear, which made her weep. He then whispered other words which made her laugh. She later narrated that the first words were, "I am now going to leave this world." The other words were, "Of my household, you will be the first to join me," i.e. you will be the first to die.

It was on that day that Rasūlullāh ﷺ gave Hazrat Fāṭimah ؑ the glad tidings of being the Lady of the women of all the worlds.

He then summoned Hazrat Ḥasan ؑ and Hazrat Ḥusayn ؑ. He kissed both and instructed that they should be honoured. He then summoned the Pure Wives and offered them advice. He then summoned Hazrat 'Alī ؑ. He placed his blessed head in the lap of Hazrat 'Alī ؑ. He offered him advice as well and let his blessed saliva fall on the face of Hazrat 'Alī ؑ. It was on that occasion that he then uttered, "[Guard your] Ṣalāh! [Guard your] Ṣalāh! [Care for] those under your control." According to Hazrat 'Anas ؑ, that was the final instruction of Rasūlullāh ﷺ. According to Hazrat 'Ā'ishah ؑ, he repeated this instruction several times.

Now his soul began to be extracted. Hazrat 'Ā'ishah ؑ was sitting with Rasūlullāh ﷺ resting upon her lap. A vessel of water had been brought. Rasūlullāh ﷺ kept dipping his hand in it and wiping his blessed face. His blessed face was changing colour. It was red, then yellow. His blessed tongue uttered:

لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ سَكْرَاتٍ

*There is no god but Allāh. Verily death has pangs.*³¹

'Abdur Raḥmān bin 'Abī Bakr ؑ entered. He held a fresh miswāk in his hand. Rasūlullāh ﷺ looked at the miswāk, so Hazrat 'Ā'ishah ؑ took it and softened it with her teeth and Rasūlullāh ﷺ used the miswāk. He then raised his hands and uttered:

³¹ *Al-Bukhārī*

اَللّٰهُمَّ الرَّفِيقَ الْاَعْلٰى

O Allāh! The Companion Most High.

It was on mid-morning of Monday the 12th Rabī‘ul Awwāl 11th Hijrī that the enlightened soul departed from the pure body.³² He was aged 63 lunar years and 4 days.

Verily we belong to Allāh and verily we return unto Him.

O Allāh, convey our salutations to him, his family and all his companions.

‘Amīrul Mu‘minīn Sayyidunā Hazrat ‘Abū Bakr aṣ-Ṣiddīq ﷺ

He was the perfect successor and heir to Rasūlullāh ﷺ in external and spiritual matters.

Blessed Birth

Hazrat ‘Abū Bakr aṣ-Ṣiddīq ﷺ was born two-and-a-half years after the Year of the Elephant. He was amongst the leading personalities of the Quraysh, even before Islām. Historians record that there were ten such personalities who were regarded as leaders both before and during Islām. Hazrat ‘Abū Bakr aṣ-Ṣiddīq ﷺ was one of these ten. He lived in Makkah and earned his living through trade, through which he became quite wealthy. Even before Islām, Hazrat ‘Abū Bakr aṣ-Ṣiddīq ﷺ was distinguished with traits such as beautiful conduct, sympathy for others, a wide range of knowledge, intelligence and understanding of dealings. Such traits attracted the people to him. They would seek his counsel in their important deals and relied upon his opinion. He was also an accomplished reciter of poetry. After Islām he stopped reciting poetry. Even before Islām he never drank intoxicants.

³² *Raḥmatul lil ‘Ālamīn*, v. 1, pp. 251-2; *Aṣaḥḥus Siyar*. However, *Nashruṭ Ṭīb* and *Tawārīkh-e-Ḥabīb* mention that the time was before or after Zawāl (midday).

A year before the sun of prophethood arose, he was blessed to join the company of Rasūlullāh ﷺ. Just as light already becomes visible before sunrise, similarly the light of prophethood started to glimmer when the light of revelation was about to shine. Thus Rasūlullāh ﷺ became inclined to solitude and worship and began seeing true dreams.

When Rasūlullāh ﷺ first proclaimed Islām, he was not fully confident of people's response. Yet when he conveyed the message of Islām to Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ, he declared his belief without a moment's hesitation. Rasūlullāh ﷺ said, "Whoever I presented with Islām, displayed some form of hesitation, doubt or consideration. However, when I presented Islām to 'Abū Bakr, he accepted without the slightest hesitation."³³

Taṣawwuf

The very first to recite the *Kalimah Ṭayyibah* i.e. "Lā ilāha illallāh," for the purpose of cleansing the inner self was Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ. *Kashful Maḥjūb* declares Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ to be the Imām of Taṣawwuf. The Naqshbandī order links up to Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ through Hazrat Ja'far 'aṣ-Ṣādiq رَحْمَةُ اللَّهِ. The scholars of Taṣawwuf state that the Ṣiddīqi *nisbah* is like the 'Ibrāhīmī *nisbah* due to the overpowering and perfected monotheism they entail. The Qur'ān calls 'Ibrāhīm عَلَيْهِ السَّلَام, "*awwāh*," or compassionate and turning towards Allāh تَبَارَكَ وَتَعَالَى. The Ṣaḥābah ؓ used to call Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ, "*awwāh*," as well. This was the effect of the 'Ibrāhīmī *nisbah*. He acquired the stage of *ḍamniyah kubrā* (greatest responsibility) through his companionship with Rasūlullāh ﷺ. Thus Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ was the complete manifestation of the perfection of Rasūlullāh ﷺ.

Hazrat Shāh Walī'ullāh رَحْمَةُ اللَّهِ wrote that flames from the unseen would manifest subtleties of the hearts upon the heart of Hazrat 'Abū Bakr aṣ-

³³ *Sīratuṣ Ṣiddīq ؓ, Mawlānā Ḥabībūr Raḥmān Shirwānī.*

Şiddīq ﷺ. Thus the real condition of a person was definite to him, not just as a thought. A Ḥadīth states:

مَا صَبَّ اللَّهُ فِي صَدْرِي شَيْئًا إِلَّا صَبَّيْتُهُ فِي صَدْرِ أَبِي بَكْرٍ

*“Allāh has not poured anything into my heart, except that I have poured it into the heart of ‘Abū Bakr.”*³⁴

Hazrat Shāh Walī’ullāh رَحْمَةُ اللَّهِ wrote in his famous book, *‘Izālatul Khafā’*, “Hazrat ‘Abū Bakr aş-Şiddīq’s ﷺ cleansing of the heart is called *Ṭarīqah* in our era.”

Kashful Maḥjūb quotes Hazrat Junayd al-Baghdādī رَحْمَةُ اللَّهِ as saying, “The noblest statement in regards monotheism is the words of ‘Abū Bakr aş-Şiddīq, ‘Pure is He who did not make for His creation a way to recognise Him except [recognition of one’s] helplessness.”³⁵

During his Khilāfah, false claimants to Prophethood arose. As a result, Arabia became a flood of apostasy, war and rebellion. According to the historian, Ibn Kathīr رَحْمَةُ اللَّهِ, twenty-four tribes became apostate and entered the battlefield against Islām, whilst at the borders, the Persian and Roman emperors were gazing with hostile intent towards the Muslims. Hazrat ‘Abdullāh bin Mas‘ūd رَضِيَ اللَّهُ عَنْهُ depicted this scenario in these words, “At that moment the example of the Muslims was like a flock of sheep during winter, with rain pouring on them in the open fields, without any shepherd to look after them.”

Hazrat ‘Abū Bakr aş-Şiddīq رَضِيَ اللَّهُ عَنْهُ handled the situation most strategically and overcame these difficulties.

³⁴ *Sīratuṣ Şiddīq* ﷺ

³⁵ *Izālatul Khafā’*, v. 2, p. 42, Translation of Mawlānā ‘Abdush Shakūr Fārūqī

His Demise

Ponder well over this incident, for there is probably no greater measure of a man's true state than when death approaches.

In terms of physique, Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ was not really a strong man. With this weakness, he attained the age of 63 and fell ill. He suffered a fever for fifteen days. Eventually he could not even go to the Masjid, despite his house's window being within the Masjid. How weak must his body not have been? Would one have any resolve under such weakness and illness?

His well-wishers urged him to summon a doctor. He replied, "The doctor has seen me and examined me. He saw me and what did he say? I am He who does as He wills."

In whose Hand was the pulse of life of Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ? This is an excellent example of handing oneself over and being pleased with Allāh's decision.

Hazrat 'Umar ؓ said in regards Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ that if his 'Imān were weighed against that of all the inhabitants of the earth, his would outweigh them all.

Hazrat 'Alī ؓ said, "I swear by that Being whose Hand holds my life, we cannot leap at any good deed, except that 'Abū Bakr has already overtaken us therein."

He also said that Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ is the bravest of all people.³⁶ The full narration states that Hazrat 'Alī ؓ asked, "Tell me, who is the bravest of people?"

"You!" they replied.

He said, "As for me, I never fought anyone except that I exacted justice from him. Tell me, who is the bravest of people?"

They replied, "Then we do not know who."

³⁶ *Al-Bazzār*

He said, "It is 'Abū Bakr. When it was the Battle of Badr, you built a hut for Rasūlullāh ﷺ. We then said, 'Who will be with Rasūlullāh ﷺ so that no idol-worshipper may attack him?' By Allāh! Not one of us stepped forward except 'Abū Bakr with his sword drawn by the head of Rasūlullāh ﷺ. None came to attack except that he attacked him. So he is the bravest of people."³⁷

Some Incidents and Sayings

An old, blind, poor woman lived on the outskirts of al-Madinah al-Munawwarah. Hazrat 'Umar ؓ always used to go to her, intending to serve her. However, whenever he arrived, he learnt that somebody had already preceded him and helped her. One day he decided to hide by the door and wait until that person arrived. When the time came, he saw that it was Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ. This was during the Khilāfah of Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ.

One day Rasūlullāh ﷺ addressed the Ṣaḥābah ؓ. He asked, "Who amongst you is observing fast today?"

Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ replied, "Me."

Rasūlullāh ﷺ asked, "Who attended a funeral?"

Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ replied, "Me."

Rasūlullāh ﷺ asked, "Who fed the needy?"

Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ replied, "Me."

Rasūlullāh ﷺ asked, "Who visited the sick?"

Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ replied, "Me."

Rasūlullāh ﷺ then remarked that whoever gathers these qualities within himself is an inhabitant of Paradise.³⁸

Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ narrated that Rasūlullāh ﷺ said to recite Kalimah Ṭayyibah (*lā 'ilāh 'illallāh*) and seeking forgiveness in abundance. Satan says, "I have destroyed people through sins, but they

³⁷ *Sīratuṣ Ṣiddīq* ؓ

³⁸ *Sīratuṣ Ṣiddīq* ؓ

have destroyed me through *lā 'ilāha 'illallah* and seeking forgiveness. When I saw that they were beginning to destroy me through *lā 'ilāha 'illallah* and seeking forgiveness, I started to destroy them through desires, even though they knew what lay in its path.”³⁹

Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ said, “We discovered piety in *Taqwā*, wealth in conviction and honour in humility.”

Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ said, “O people! Weep out of fear of Allāh. If you are unable to weep, then make as if you weep.”

Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ said, “Beware of regarding any Muslim as low. For indeed the lowest ranking of Muslims is great in Allāh's Sight.”

Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ said, “Ask Allāh for forgiveness and ease in this world and the hereafter.”

One day an animal which was hunted was brought to him. He said, “When game is killed or a tree is cut down, it means that it abandoned Allāh's remembrance.”

One day Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ entered a garden. A bird was sitting in the shade of a tree. When he saw it, he took a breath and said, “Congratulations, O bird! You eat the fruits of trees, sit in its shade and without any reckoning you will be saved on the Day of Reckoning. If only 'Abū Bakr were like you.”

Once during his Khilāfah, he despatched an army to Syria. He went quite a distance to bid them farewell. The men remarked, “O Khalīfah of Rasūlullāh! You are walking on foot whilst we are riding.” He replied, “I am having my sins pardoned through my feet. My feet are walking in the path of Allāh.”

³⁹ 'Izālatul Khafā', Hazrat Shāh Walī'ullāh Ṣāhib رحمہ اللہ, v. 2, p. 65

Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ said, "He who tastes the pleasure of Allāh's love will never want to seek the world and will be disinclined towards people." ⁴⁰

Demise

Daylight of Monday ended and it was a Tuesday night when he left this world at the age of 63.

May Allāh be pleased with him and grant him the best of rewards on our behalf. Our final call is all praise belongs to Allāh, the Cherishing-Lord of the worlds.

Sayyidunā Hazrat Salmān al-Fārisī ؓ

His name was Salmān, his patronym 'Abū 'Abdillāh. His homeland was Persia, hence he is known as al-Fārisī, or the Persian. He was the freed-slave of Rasūlullāh ﷺ because Rasūlullāh ﷺ bought him from a Jew and freed him.

Hazrat Salmān ؓ is regarded to be amongst the senior Ṣaḥābah ؓ. His spiritual knowledge is due to his *nisbah* with Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ. His lineage was of the Persian *Rāmhumuz* who worshipped fire and pie-bald horses. Hazrat Salmān ؓ had an inclination to the truth from an early age. He thus abandoned his ancestral religion and adopted Christianity and studied its books. His father, friends and relatives did not like it when they discovered that he had become Christian. They tortured and punished him, but he endured every difficulty and did not abandon Christianity.

He left his homeland and went to Syria. Some people coming from Arabia enslaved him. They took him to al-Madīnah, where they sold him to a Jew. It is said that he was bought and sold to ten men, one after the other.

⁴⁰ *Mashā'ikh-e-Chist, Shaykhul Ḥadīth Mawlānā Muḥammad Zakarīyā Ṣāhib رحمۃ اللہ علیہ*

Thus he lived as a slave under those various masters until Rasūlullāh ﷺ emigrated from Makkah to al-Madīnah. He presented himself into his sacred presence and entered the fold of Islām.

Rasūlullāh ﷺ said in his regard, “Salmān is of the people of Paradise and he is amongst those people whom Paradise desires and is waiting for.”

Referring to Hazrat Salmān ؓ, Rasūlullāh ﷺ also said, “If faith were by *Thurayyā* [the star Pleiades]⁴¹, a man from among these would surely find it.”⁴²

His Virtues

Hazrat 'Amr bin 'Ā'iz ؓ narrates that once Hazrat Salmān ؓ, Hazrat Ṣuhayb ؓ, Hazrat Bilāl ؓ and some other people were sitting together. Hazrat 'Abū Sufyān ؓ passed by and they remarked, “Allāh's swords have not yet made their impression upon Allāh's enemies.”

Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ exclaimed, “You make such remarks about the chief and noble one of the Quraysh?”

He went to Rasūlullāh ﷺ and reported what had been said to him. Rasūlullāh ﷺ responded, “O 'Abū Bakr! Perhaps you have displeased them. If so, you have angered your Cherishing-Lord.”

Hazrat 'Abū Bakr ؓ returned to them and said, “O brothers! Did my words anger you?”

“No,” they replied, “May Allāh forgive you.”⁴³

Hazrat Kathīr bin 'Abdillāh bin 'Amr narrated that on the occasion of the Battle of Aḥzāb, Rasūlullāh ﷺ was digging the trench, when the Muhājirūn ؓ and 'Anṣār ؓ argued over which group Hazrat Salmān ؓ belonged to. Hazrat Salmān ؓ was a strong man. Both groups argued that

⁴¹ Often incorrectly pronounced as “*Surayyā*” - Translator

⁴² *Mazhāhir Haqq, Manāqib Ṣaḥābah* ؓ, p. 446

⁴³ *Siyar 'A'lāmin Nubalā', al-Imām Shamsuddīn aṣ-Ṣaḥābī رَحِمَهُ اللهُ*, v. 1, . p540

Hazrat Salmān ؓ was one of them. Rasūlullāh ﷺ then said, "Salmān is one of us, the Ahlul Bayt⁴⁴."

Ibn Buraydah narrates from his father ؓ who narrates from Rasūlullāh ﷺ, "Allāh loves four of my companions and has commanded that I love them as well. They are 'Alī, 'Abū Ṣarr, Salmān and Miqdād." ⁴⁵

Hazrat 'Uthmān ؓ narrates from Hazrat Salmān ؓ that when Allāh's slave prays unto Him when times and conditions are good, then the angels recognise his voice when he prays at the time of difficulty and intercede for him. When he does not pray unto Him when times and conditions are good, then the angels do not recognise his voice when he prays at the time of difficulty and do not intercede for him. ⁴⁶

Hazrat Salmān ؓ said to Hazrat Ḥuṣayfah ؓ, "O brother of Banū 'Abs, there is no limit to knowledge but age is very limited. So strive to acquire that much knowledge required to enact your religious dealings, and leave what is besides that." ⁴⁷

Sulaymān bin Mughīrah narrated from Ḥumayd bin Hilāl that Hazrat Salmān ؓ and Hazrat 'Abū ad-Dardā' ؓ had been appointed as brothers. Hazrat 'Abū ad-Dardā' ؓ settled in Syria and Hazrat Salmān ؓ settled in al-Kūfāh. Hazrat 'Abū ad-Dardā' ؓ wrote a letter to Hazrat Salmān ؓ. After greetings of *Salām*, he wrote, "Since our separation, Allāh has granted me wealth and children. I am staying in the blessed land of Baytul Muqaddas."

Hazrat Salmān ؓ wrote to him in reply, "You know very well that good and blessedness do not lie in abundance of wealth and in having many children. Good fortune lies in knowledge and forbearance and in that knowledge which benefits you. Place does not benefit anyone. Perform deeds as if you are seeing Allāh and count yourself amongst the dead." ⁴⁸

⁴⁴ The household of Rasūlullāh ﷺ - Translator

⁴⁵ *Siyār 'A'lāmin Nubalā'*, v. 1, pp. 539-540

⁴⁶ *Ṣifatuṣ Ṣafwah, Ibnul Jawzī*, v. 1, p. 549

⁴⁷ *Ṣifatuṣ Ṣafwah, Ibnul Jawzī*, v. 1, p. 549

⁴⁸ *Siyār 'A'lāmin Nubalā'*, v. 1, p. 548

'Abū 'Uthmān narrates from Hazrat Salmān ؓ that there was a span of 600 years between Hazrat 'Īsā عَلَيْهِ السَّلَام and Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.⁴⁹

According to al-Imām al-Wāqidī, Hazrat Salmān ؓ passed away during the Khilāfah of Hazrat 'Uthmān ؓ in the city of Madā'in. Ibn Zanbawīyah says the same. 'Abū 'Ubayd said that he passed away in Madā'in in 36 Hijrī. 'Abbās bin Yazīd al-Baḥrānī says that according to the people of knowledge, Hazrat Salmān ؓ lived up to 350 years, out of which 250 is not in doubt,⁵⁰ and that his meeting with a disciple of 'Īsā عَلَيْهِ السَّلَام is established.⁵¹

Hazrat Qāsim bin Muḥammad bin Abī Bakr رَحْمَةُ اللَّهِ

Name and Lineage

His name was Qāsim, his patronym 'Abū Muḥammad. He was the son of Muḥammad, who was the son of Hazrat 'Abū Bakr aṣ-Ṣiddīq ؓ. He mother was a slave. Due his excellence in knowledge and character, Hazrat Qāsim رَحْمَةُ اللَّهِ was regarded amongst the saints of al-Madīnah. He attained *Nisbah* from Hazrat Salmān ؓ.

Paternal Aunt raises the Orphan

When Hazrat 'Amr bin al-ʿĀṣ ؓ invaded Egypt on behalf of Hazrat Āmir Muʿāwīyah ؓ, Muḥammad bin 'Abī Bakr was slain in battle. Hazrat Qāsim رَحْمَةُ اللَّهِ was still young and 'Ummul Mū'minīn 'Ā'ishah ؓ took him under her care and raised him with love and affection.⁵²

⁴⁹ *Ṣaḥīḥul Bukhārī, Kitābul Ambiyā', Faḍā'ilul Ṣaḥābah*

⁵⁰ *Siyār 'A'lāmin Nubalā', v. 1, p. 554-55*

⁵¹ *Tafḥīmul Bukhārī, Kitābul 'Ambiyā'*

⁵² *Ibn Sa'd, v. 5, p. 139*

Virtues and Excellences

Hazrat ‘Ā’ishah ؓ was a fountain of knowledge. The least of her students would inherit knowledge and practice from her. Hazrat Qāsim رَحْمَةُ اللَّهِ was like a beloved son unto her. By receiving his upbringing at her hands, he became a combination of seas of knowledge and practice. Al-‘Allāmah Sa’d⁵³ wrote that he attained a lofty status, was a high ranking jurist and Imām. He memorised Ḥadīth and was a man of Taqwā. The Imām wrote that he was amongst the senior Tābi‘ūn [generation after Ṣaḥābah ؓ] and all agree on his august status and rank of leadership amongst the scholars.

Tafsīr

He was a master of all fields of knowledge, but was extremely cautious in regards the commentary of Allāh’s Word. He was not known as a commentator of the Qur’ān. Due to his extreme caution, he never commented on the Qur’ān.

Ḥadīth

Hazrat ‘Ā’ishah ؓ was a fountain of Ḥadīth, from which Hazrat Qāsim رَحْمَةُ اللَّهِ drank in abundance. In addition to her, he also benefited from the other giants of Ḥadīth - Hazrat ‘Abdullāh bin al-‘Abbās ؓ, Hazrat ‘Abdullāh bin ‘Umar ؓ and Hazrat ‘Abū Hurayrah ؓ. He himself said, “I sat in the company of ‘Abdullāh bin al-‘Abbās ؓ, ‘Abdullāh bin ‘Umar ؓ and ‘Abū Hurayrah ؓ and drew as much benefit from them as possible. Hazrat ‘Abdullāh bin ‘Umar ؓ possessed much knowledge and Taqwā. He knew such rare facts which were not obtainable from others. Besides these saints he also learnt Ḥadīth from Hazrat ‘Amr bin al-‘Āṣ ؓ, Hazrat

⁵³ I assume the author is referencing to Ibn Sa’d here as well, when he says ‘Allāmah Sa’d – Translator.

‘Abdullāh bin Ja‘far رحمہ اللہ and Hazrat ‘Abdullāh bin Khabbāb رحمہ اللہ. Through the *Fayḍ* of these saints he became a distinguished memoriser of Ḥadīth.

Fiqh

He also specialised in Fiqh (jurisprudence), in which he was regarded as an Imām and Mujaṭḥid. The greatest tribute that can be paid to him in regards his mastery of Fiqh, is that he is regarded as one of the Seven great Jurists of al-Madīnah. All the scholars of that era acknowledged his ability in Fiqh. Ibnuz Zunnār said, “I have never seen a greater jurist than Qāsim.” Al-Imām Mālik رحمہ اللہ said, “Qāsim was amongst the jurists of this ‘Ummah.”

His Students

He taught many great students of Ḥadīth. Some of them include: ‘Abdur Rahmān bin Qāsim رحمہ اللہ, al-Imām ash-Sha‘bī رحمہ اللہ, Sālim bin ‘Abdillāh رحمہ اللہ, al-Imām az-Zuhrī رحمہ اللہ, Mālik bin Dīnār رحمہ اللہ and others, may Allāh’s mercy be upon them all.

Virtues and Character

Just as knowledge was found in Hazrat Qāsim رحمہ اللہ to a major degree, so were practical deeds to be found in him. His personality was a combination of virtuous character. He was a copy of his saintly grandfather, Hazrat ‘Abū Bakr aṣ-Ṣiddīq رحمہ اللہ. Zubayr said, “Amongst the progeny of ‘Abū Bakr, I saw none as similar to him as this youngster (Hazrat Qāsim رحمہ اللہ).”⁵⁴

Hazrat ‘Umar bin ‘Abdil ‘Azīz رحمہ اللہ was so affected by the perfection of his deeds and character, that he said, “Would that the Khilāfah were Qāsim’s.”

In another narration, “If I had the authority to decide over the Khilāfah, I would have made Qāsim the Khalīfah.”

⁵⁴ *Şifatus Şafwah*, v. 2, p. 90

Attire

He lost his sight in his old age. He used to dye his head and beard with Ḥinnā. He used to wear a silver ring with his name engraved thereon. His clothing was of a high standard and pleasant colour. His shawl was embroidered and colourful. His turban was white. He liked the saffron colour (yellow) and sometimes used green as well. ⁵⁵

Demise

He departed for Makkah al-Mukarramah, intending to perform Ḥajj or ‘Umrah. He passed away on the way. At the time of his death, he instructed his son, “Do not! Do not ever say after I die that my father was like this and like that.”

He passed away in 108 or 109 Hijrī. ⁵⁶

Hazrat Ja‘far aṣ-Ṣādiq رَحْمَةُ اللَّهِ

Hazrat al-Imām Ja‘far aṣ-Ṣādiq رَحْمَةُ اللَّهِ gained his knowledge of inner spirituality from his maternal grandfather, Hazrat Qāsim رَحْمَةُ اللَّهِ and his father, Hazrat Zaynul ‘Ābidīn رَحْمَةُ اللَّهِ.

Name and Lineage

His name was Ja‘far, his patronym ‘Abū ‘Abdillāh, his title aṣ-Ṣādiq (the Truthful). He was the noble son of Hazrat Muḥammad al-Bāqir رَحْمَةُ اللَّهِ. His ancestry was such - Ja‘far bin Muḥammad bin ‘Alī [bin Ḥūsayn bin ‘Alī] bin Abī Ṭālib. On the maternal side, his mother was Fardah, daughter of Qāsim, son of Muḥammad, son of Hazrat ‘Abū Bakr aṣ-Ṣiddīq رَحْمَةُ اللَّهِ.

⁵⁵ *Tābi‘īn, Shāh Mu‘īnuddīn, pp. 374-381, printed in 1956, Dārul Muṣannifīn ‘A’zhamgadh Publishers.*

⁵⁶ *‘A’yānul Ḥujjāj, Mawlānā Ḥabibur Raḥmān al-‘A’zhamī, v. 1, p. 108*

Birth

He was born in 80 Hijrī in al-Madīnah al-Munawwarah.

Virtues and Excellences

He belonged to such a family of knowledge and deeds, whose least servant became an heir to knowledge. His father, al-Imām al-Bāqir رحمہ اللہ, was a scholar of such calibre, that seniors of this 'Ummah such as al-Imām 'Abū Ḥanīfah رحمہ اللہ were his students. It was as if knowledge was the rightful inheritance of Hazrat Ja'far aṣ-Ṣādiq رحمہ اللہ. As for his other virtues, he was the Imām of his era. Al-Ḥāfiẓh aṣ-Ṣābi' رحمہ اللہ called him one of the foremost leaders. Even amongst the noble *Ahlul Bayt* he had no equal in knowledge. Ibn Ḥibbān رحمہ اللہ stated that he was amongst the leaders in Fiqh and virtue amongst the *Ahlul Bayt*. Al-Imām an-Nawawī رحمہ اللہ said that all agree upon his leadership and august personality.⁵⁷

It is narrated that once Hazrat Ja'far aṣ-Ṣādiq رحمہ اللہ asked al-Imām 'Abū Ḥanīfah رحمہ اللہ, "What is intelligence?"

He replied, "That which distinguishes good from bad."

Hazrat Ja'far aṣ-Ṣādiq رحمہ اللہ said, "Such distinction exists in animals as well. They can distinguish between one who beats them from one who feeds them."

Al-Imām 'Abū Ḥanīfah رحمہ اللہ then submitted, "Then what is intelligence according to you?"

Hazrat Ja'far aṣ-Ṣādiq رحمہ اللہ replied, "Intelligence is what can distinguish between two good things and two evil things. It chooses the better of the two good and avoids the worse of the two evils."⁵⁸

⁵⁷ *Tābi'īn*, pp. 68-9, taken from: *Taẓkiratul Ḥuffāẓ*, v. 1, p. 150 and *Tahẓībul 'Asmā'* p. 150

⁵⁸ *Mashā'ikh Naqshbandīyah Mujaddidiyah*, p. 71, *Mawlānā Muḥammad Ḥasan Naqshbandī Mujaddidī Mazhharī*, inhabitant of Kotlah kīratpur, Banjor, Gilānī Press, Lāhore, 3rd Edition

Sayings

His wholesome words were libraries of morals, character and advices. He once said to Hazrat Sufyān ath-Thawrī رَحْمَةُ اللَّهِ، “When Allāh grants you a bounty and you wish to retain it, then thank Allāh abundantly for it, for Allāh says in His Book, ‘If you are grateful I shall certainly increase for you.’ When there is a delay in receiving sustenance, then seek forgiveness. When an order from the ruler or someone in charge reaches you, then recite *lā ḥāwla wa quwwata illā billāhi* in abundance. It is the key to abundance. He who remains content with the share fate has allotted him, will remain independent. He who gazes at the wealth of others will die poor. He who is not pleased with Allāh’s allocation has doubt in that decision of Allāh. If one exposes others, Allāh will expose him in the privacy of his own home. He who draws a sword in mischief will be slain with that sword. He who digs a hole for his brother, will fall in it himself. He who sits with the foolish becomes worthless. He who meets with the scholars becomes honoured. He who goes to places of ill repute gains ill repute. Always speak the truth, whether it is compatible with you or not. A man’s intelligence is what he originally is, his religion is what he is worth, and his *Taqwā* is his nobility. All of humanity are brothers linked to ‘Ādam عَلَيْهِ السَّلَام.”⁵⁹ [Due to lack of punctuation, it is unclear whether these are a single speech to Hazrat Sufyān رَحْمَةُ اللَّهِ or separate quotes – Translator]

Maintaining Good Thoughts

He said, “When something dislikeable about your brother becomes apparent to you, then seek some excuse for him, even up to a hundred excuses. If you have still not found an excuse, then think that there must be some other excuse which you do not know about. When you hear a Muslim saying something, then interpret it in the best possible manner. If you cannot find a good interpretation, then blame yourself.”

⁵⁹ Subhānallāh! What words of Recognition of Allāh.

Demise

Hazrat Ja'far aş-Şādiq رَحْمَةُ اللَّهِ passed away in al-Madīnah al-Munawwarah in 148 Hijrī. May Allāh تَبَارَكَ وَتَعَالَى have mercy upon him.⁶⁰

Hazrat Bāyazīd ⁶¹ Bustāmī رَحْمَةُ اللَّهِ ⁶²

He is amongst the first rank of Mashā'ikh and was born in 136 Hijrī.

Name and Lineage

His name was Ṭayfūr. He was a contemporary of Hazrat Yaḥyā bin Mu'āz ar-Rāzī رَحْمَةُ اللَّهِ. He saw Hazrat Shaykh Shaqīq al-Balkhī رَحْمَةُ اللَّهِ, but did not have the honour of spending time in his company.⁶³

His *Nisbah* is with Hazrat Ja'far aş-Şādiq رَحْمَةُ اللَّهِ. His esteemed mother narrates that when she was pregnant with him, whenever she ate a doubtful morsel, she felt so ill at ease, that she would feel no peace until she vomited it out.

Somebody told him about a saint residing in a certain place. He departed, intending to visit the saint. When he arrived there, the saint spat in the direction of the Qiblah. Observing this scenario, Hazrat Bāyazīd رَحْمَةُ اللَّهِ, immediately returned home. He remarked, "If that man had the slightest inkling of *Ṭarīqah*, he would not have perpetrated such a disrespectful act."

⁶⁰ *Tābi'īn*, p. 71, *Mawlānā Shāh Mu'īnuddīn Nadwī*, taken from *Tahzībūt Tahzīb*, v. 2, p. 104 & *'A'yānūl Ḥujjāj*, v. 1, pp. 104-5, *Mawlānā Ḥabībūr Raḥmān Ṣāḥib 'A'zhamī* رَحْمَةُ اللَّهِ

⁶¹ Bāyazīd is a contraction of 'Abū Yazīd, both are used in this book – Translator

⁶² Referring to the town of Bustām in Irān, variously pronounced as Baštām, Bištām or Bustām, hence Baštāmī, Bištāmī or Bustāmī - Translator

⁶³ *Nafāḥātul 'Uns*, p. 212 of the 'Urdū translation by *Shams Bareilī*.

He once dreamt of Allāh. So he asked, "O my *Rabb!* Show me the closest path unto You."

Allāh replied, "O Bāyazīd! Leave your ego and come!"

A fire-worshipper lived in the neighbourhood of Hazrat Bāyazīd رحمہ اللہ. He (the fire-worshipper) left on a journey and his child cried because of the dark night. Hazrat Bāyazīd رحمہ اللہ would take his lamp to their house and made the child happy. When the fire-worshipper returned, his wife informed him of what had transpired. He remarked, "When the holy man's light has entered our home, how can we remain in darkness?" He immediately embraced Islām.

His Sayings

- "The true worshipper and true practitioner of deeds, is he who takes the sword of striving and cuts the head of all desires. He eliminates all his passions and hopes for the love of truth. He who makes Allāh his friend, Allāh makes him His friend. He who yearns for Allāh, Allāh wishes for him too."
- "The sign of having recognised Allāh is that one flees from the creation."
- "The company of the pious is better than pious deeds. The company of the evil is worse than evil deeds."
- "He who has abandoned his desires has reached Allāh."
- "Abundance of *Ẓikr* is not by way of numbers, but awareness without negligence."⁶⁴
- He was asked, "When does a man reach the border of being a true man?" (i.e. of the accomplished people). He replied, "When he recognises the defects of his ego, then he has reached the border of true men."^{65 66}
- Manṣūr stated that he heard 'Abū Mūsā bin 'Īsā saying, that he heard from his father, that Hazrat Bāyazīd Buṣṭāmī رحمہ اللہ said, "I

⁶⁴ *Mashā'ikh Naqshbandīyah Mujaddidiyah, Mawlānā Muḥammad Ḥasan Naqshbandī*

⁶⁵ *Ḥilyatul Awliyā', 'Abū Nu'āym al-'Iṣfāhānī, v. 10, p. 37*

⁶⁶ Subḥānallah! How excellent has he stated the reality that recognising your defects is a real accomplishment – Compiler.

observed *Riyāḍah* and *Mujāhadah* for 30 years. From my effort and sternness against myself, I learnt about knowledge and following it. If there were no differences amongst the ‘Ulāmā’ I would have tired myself, but the differences amongst the ‘Ulāmā’ is a cause for mercy, except in regards monotheism.”

- Ibrāhīm al-Hirawī narrates that ‘Abū Yazīd⁶⁷ Buṣṭāmī رحمه الله was asked, “What is the sign of one who recognises Allāh?” He replied, “He never slackens in remembering Allāh. He never tires in fulfilling His right. He does not feel familiarity to that which is not associated with Allāh.”
- Ḥasan bin ‘Alawīyah narrates that Hazrat Bāyazīd رحمه الله said, “One night I was sitting in my *Miḥrāb* and stretched my legs. I then heard a voice saying, ‘He who chooses the company of kings should observe the etiquettes of the royal court.’”
- He said, “For thirty years whenever I wish to engage in the remembrance of Allāh, I first rinse my mouth and clean my tongue.”⁶⁸
- It is narrated that Hazrat Bāyazīd رحمه الله performed Ṣalāh in a certain Masjid behind the Imām. After completing the Salām, the Imām asked him, “O Bāyazīd, where do you eat from?” Hazrat Bāyazīd رحمه الله replied, “Wait. Let me repeat the Ṣalāh I offered behind you. You have doubt in the Sustainer of creation. Ṣalāh behind one who does not know the Master of sustenance is not valid.”

Demise

He passed away at the age of 73 in 261 Hijrī. He was buried in Buṣṭām, Irān. May Allāh have mercy upon him.⁶⁹

⁶⁸ *Ṣifatuṣ Ṣafwah, Ibnul Jawzī رحمه الله, v. 4, pp. 407-410.*

⁶⁹ *Nuzhatul Basāṭīn, Urdu translation Rawḍātūr Rayāḥīn, Mawlāna ‘Ashraf ‘Alī Thānwī رحمه الله and Mawlānā Zhafar ‘Aḥmad Thānwī رحمه الله*

Hazrat Shaykh 'Abul Ḥasan Kharqānī رَحْمَةُ اللَّهِ

His name was 'Alī bin Ja'far رَحْمَةُ اللَّهِ. He was a most unique personality of his era to whom people made reference, especially the leading figures of Taṣawwuf.

His Nisbah in Taṣawwuf

The *Nisbah* of Shaykh 'Abul Ḥasan Kharqānī رَحْمَةُ اللَّهِ is from the Sulṭān of those who recognise Allāh, Shaykh 'Abū Yazīd Buṣṭāmī رَحْمَةُ اللَّهِ. He acquired the spiritual upbringing of Shaykh 'Abū Yazīd Buṣṭāmī رَحْمَةُ اللَّهِ.⁷⁰

It is narrated that someone asked him, "Permit me to call the creation to turn towards Allāh."

Shaykh 'Abul Ḥasan Kharqānī رَحْمَةُ اللَّهِ replied, "You wish to call people to Allāh? Beware that you do not call people to yourself."

The person asked, "What do you mean by calling to myself?" Shaykh 'Abul Ḥasan Kharqānī رَحْمَةُ اللَّهِ replied, "The meaning of calling to yourself, is that if someone else calls to Allāh and that displeases you, then that is a sign that you are calling to yourself."⁷¹

Someone once came to visit him. He called out at his house, "Where is the Shaykh?"

His wife replied, "What do you want with this heretic and liar?" Allāh تَبَارَكَ وَتَعَالَى knows best what other negativities she uttered. In any case the visitor left to seek Shaykh 'Abul Ḥasan Kharqānī رَحْمَةُ اللَّهِ in the jungle. He saw Shaykh 'Abul Ḥasan Kharqānī رَحْمَةُ اللَّهِ walking with a lion, upon which he had loaded some wood. The man went to the Shaykh and asked about the situation. One scenario exists in the house, and the opposite outside? He replied, "Until you do not pull the load of such a beast (my wife), you will not be able to tame a lion."^{72 73}

⁷⁰ *Nafahātul 'Uns*, p. 531

⁷¹ In other words, it would be learnt that it was contrary to sincerity – Compiler.

⁷² *Mashā'ikh Naqshbandiyah Mujaddidiyah*, pp. 78-79

His Sayings

- One day he asked his followers, "What is the most excellent thing?"
"O Shaykh," they replied, "You tell us."
He said, "That heart in which there is only His remembrance."
- Some people asked him, "Who is a ṣūfī?"
He replied, "A robe, turban and prayer-mat does not make one a ṣūfī. Nor do ritual and tradition make a ṣūfī. Ṣūfī is he who is nothing unto himself." i.e. has attained the stage of contentment.
- He was asked, "How would one traversing the spiritual path know when he is alert?"
He replied, "When he remembers Allāh and is aware of Allāh from head to toe."
- "What is truthfulness?" he was asked.
He replied, "That you speak from your heart." i.e. speak what is in the heart.
- When asked about sincerity he replied, "Whatever is done for the sake of Allāh is sincerity. Whatever is done for the sake of people is ostentation."
- He used to say, "The brightest of hearts is that in which the creation does not pass through. The best deed is the one done without fear of creation. Of all bounties, the most Ḥalāl for you is that which was earned through your own effort. The best companion is he whose life is with Allāh."⁷⁴

Demise

He passed away on the 15th Ramaḍān 435 Hijrī in Kharqān, Irān. May Allāh have mercy upon him and fill his resting place with light.

⁷³ Subḥānallāh! What an amazing thing he said.

⁷⁴ *Mashā'ikh Naqshbandīyah Mujaddidiyah*, pp. 78-79

Hazrat Shaykh 'Abū 'Alī Fārmidī ⁷⁵ رَحْمَةُ اللَّهِ

Introduction

His name was Faḍl bin Muḥammad, but was known famously as 'Abū 'Alī Fārmidī. He was the Shaykh of the Mashā'ikh of Khorāsān, an outstanding personality of his era who held a special position of mastery within his school of thought. He received advice and was the student of 'Abul Qāsim al-Qushayrī رَحْمَةُ اللَّهِ. In regards *Ṭarīqah*, he received his *Nisbah* from two great saints, Hazrat 'Abul Qāsim Gorgānī رَحْمَةُ اللَّهِ and 'Abul Ḥasan Kharqānī رَحْمَةُ اللَّهِ, who was the leader of the Mashā'ikh and the *Quṭb* of his time.

Amazement of the Shaykh

Shaykh 'Abū 'Alī Fārmidī رَحْمَةُ اللَّهِ narrated:

I was studying in Ghafwān Shabāb in Nīshāpūr, when I heard that Shaykh 'Abū Sa'īd 'Abul Khayr had come here from Mahannah. He was delivering lectures and advice. Yearning to see him, I went to his gathering. As soon as my gaze fell upon him, I became amazed with him. Love for the noble Ṣūfiyā' increased in my heart. I henceforth started to present myself in the company of the Shaykh and benefited so much from him. I gained much by way of insight and spiritual light. Various spiritual states became revealed unto me. When the Shaykh departed from Nīshāpūr, I then presented myself to learn from the great teacher, 'Abul Qāsim al-Qushayrī,⁷⁶ the commentator of the Qur'ān and author. I explained to him what states I was experiencing. He replied, "Son, go and remain engaged in seeking knowledge."

⁷⁵ *Nafaḥātul 'Uns*, p603; *Mashā'ikh Naqshbandīyah Mujaddidīyah*, pp. 83-84

⁷⁶ Al-Imām 'Abul Qāsim 'Abdul Karīm Hawāzin al-Qushayrī رَحْمَةُ اللَّهِ studied Taṣawwuf under 'Abū 'Alī Daqqāq رَحْمَةُ اللَّهِ, Shāfi'ī jurisprudence under 'Abū Bakr aṭ-Ṭūsī رَحْمَةُ اللَّهِ and beliefs under 'Abū Bakr bin Fūrak رَحْمَةُ اللَّهِ. He holds a high position amongst the Mashā'ikh of Taṣawwuf. His book, '*ar-Risālah al-Qushayrīyah*' is a superb exposition of Taṣawwuf and a torch for the path for true Ṣūfiyā'. (*'A'yānūl Hujjāj*, v. 2, p. 36)

I remained busy in the acquisition of knowledge. That light increased day by day.

Going to Shaykh 'Abul Qāsim Gorgānī رحمه الله

I previously heard the name of Shaykh 'Abdul Ḥasan Gorgānī, so I headed towards Ṭūs to avail myself of his company. When I reached Ṭūs, I encountered a group of his followers. I offered Taḥīyatul Masjid and then went to him. His head was lowered, but as I approached him, he raised his head and said, "O 'Abū 'Alī! Come, come! Tell me what is your condition."

I offered salām, sat and told him all my incidents. Upon hearing my conditions, he said, "Yes, your beginning is promising, but you still have not reached any station. If you are properly trained then you can attain a lofty position."

My heart immediately testified that this indeed is my guide. I remained there and the Shaykh made me undergo various Riyāḍah and Mujāhadah. He placed his special focus on me and later married his daughter to me. He had not yet permitted me to lecture when I went to visit Shaykh 'Abū Sa'īd at Muhannah. He said, "O 'Abū 'Alī, very soon you will be delivering words in a Ṭūs manner."

Not many days thereafter Shaykh 'Abul Qāsim commanded me to start lecturing.

'Allāmah Shiblī Nu'mānī wrote:

All historians are unanimous that al-Imām al-Ghazzālī رحمه الله had pledged Bay'ah to Shaykh 'Abū 'Alī Fārmidī رحمه الله. The mentioned Shaykh was a high ranking Ṣūfī. Nizhāmul Mulk (the reigning king)⁷⁷ used to respect him so much that when he used to go to the royal court, Nizhāmul Mulk used to stand in respect. He then used to seat the Shaykh on his own seat

⁷⁷ With respect, Nizhāmul Mulk was the Vizier to the Seljuk Sultān, not the reigning king – Translator.

and sat respectfully before him. On the other hand, he used to suffice with standing up for Imāmul Ḥaramayn and 'Abul Qāsim al-Qushayrī⁷⁸ and did not vacate his seat. When questioned about this behaviour, he replied, "When Imāmul Ḥaramayn and the others come, then they praise me to my face, which inflates the arrogance of my ego even further. On the other hand, Shaykh 'Abū 'Alī Fārmidī points out my faults and tells me what wrongs the citizens are experiencing at my hands."⁷⁹

Demise

He passed away at Ṭūs, in Irān in 477 Hijrī.

Hazrat Khwājah Yūsuf Hamdānī رحمه الله

Brief Introduction

His name was Yūsuf, his patronym 'Abū Ya'qūb. He experienced great spiritual states and wrought amazing miracles. He went at a tender age to Baghdād to study under Shaykh 'Abū Ishāq Shīrāzī رحمه الله. Despite his young age, Shaykh 'Abū Ishāq رحمه الله preferred him to many of his other students. He heard Ḥadīth from scholars from Baghdād, Iṣfāhān and Samarqand. After these studies in the outward sciences of Islām, he devoted himself to worship, *riyāḍah* and *mujāhadah*. It is famous that his *Nisbah* is from Shaykh 'Abū 'Alī Fārmidī رحمه الله. It is said that he had the honour to spend time in the company of Shaykh 'Abdullāh al-Juwaynī رحمه الله and Shaykh Ḥasan Samnānī رحمه الله.⁸⁰

Khwājah Yūsuf Hamdānī رحمه الله was amongst those Mashā'ikh whose gatherings Hazrat Shaykh 'Abdul Qādir Jilānī رحمه الله attended. Khwājah Yūsuf Hamdānī رحمه الله told Hazrat Shaykh 'Abdul Qādir Jilānī رحمه الله to start

⁷⁸ *Nafahātul 'Uns*, p. 611

⁷⁹ *Kitābul Ghazzālī*, 'Allāmah Shiblī Numānī, p. 24

⁸⁰ *Nafahātul 'Uns*, p. 611

lecturing when he was still young. He replied, "I am not an 'Arab. How do I speak in front of the eloquent people of Baghdād?"

Khwājah Yūsuf Hamdānī رَحْمَةُ اللَّهِ said, "You are versed in Fiqh, the Principles of Fiqh, differences amongst the schools of thought, literature and Tafsīr of the Qur'ān. You are in every way capable of mounting the pulpit and lecturing. I find in you that whose root and branches reach the earth and heavens."

Khwājah Yūsuf Hamdānī رَحْمَةُ اللَّهِ followed the Ḥanafī school. He lived in Marw, then moved to Herāt. He was going back to Mawr when he passed away along the way. He preached for more than 60 years and earned immense acceptance.⁸¹

Once a woman came wailing to him and said, "The Franks have captured my son and taken him away. Make du'ā' that he returns."

He replied, "Be patient and go home. Your son will meet you there."

She went home and saw her son there. She questioned him and he replied, "I was a prisoner in Constantinople, surrounded by guards. Suddenly I saw someone whom I had never seen before and in a blink of an eye he brought me back here."

She returned to Khwājah Yūsuf Hamdānī رَحْمَةُ اللَّهِ and told him her son's story. He remarked, "Why are you amazed at Allāh's decree?"⁸²

Khwājah Yūsuf Hamdānī رَحْمَةُ اللَّهِ had four *Khulafā'*: Khwājah 'Abdullāh Raqqī رَحْمَةُ اللَّهِ, Khwājah Ḥasan 'Andaqī رَحْمَةُ اللَّهِ, Khwājah Aḥmad Yaswī رَحْمَةُ اللَّهِ and Khwājah 'Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ. All four became accomplished preachers after his demise.

Demise

He passed away in 535 Hijri (1140 C.E.) at Marw, Russia⁸³. May Allāh have mercy upon him.

⁸¹ *Mashā'ikh Naqshbandīyah Mujaddidiyah*, p. 75

⁸² *Ibid*, p. 86

Khawājah ‘Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ

Khawājah ‘Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ was a saint of the saints of this order. He was a descendant of Hazrat Imām Mālik رَحْمَةُ اللَّهِ, whilst his mother was a descendant of the Roman Emperor. His pious father, ‘Abdul Jamīl رَحْمَةُ اللَّهِ, was regarded as amongst the great Imāms and saints of the time.

Khawājah ‘Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ received his *Nisbah* from Khawājah Yūsuf Hamdānī رَحْمَةُ اللَّهِ. He acquired great benefits from staying in his company and was awarded with *Khilāfah*. After Khawājah Yūsuf Hamdānī رَحْمَةُ اللَّهِ left Bukhārā, Khawājah ‘Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ engaged in harsh *riyāḍah*, but kept his spiritual states hidden. Many people from Syria pledged themselves as his followers and thus that land became the base for his activities.

It was the 10th of Muḥarram. Many people had come to sit in his gathering. Talks on recognising Allāh and reality were proceeding. Suddenly an ascetic-looking young man arrived. He wore a patched robe and a prayer-mat lay on his shoulder. The young man went forward and sat in a corner. Khawājah ‘Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ looked at him, but only after some time did the youth stand and say, “O Khawājah! He who received revelation صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said...”

إِتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ عَزَّ وَ جَلَّ

‘Beware of the insight of a believer, for indeed he sees with the light of Allāh, Most Honourable and Majestic.’

“What is the wisdom (behind this Ḥadīth)?”

Khawājah ‘Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ replied, “The wisdom behind this Ḥadīth is that you cut and throw away your monk-girdle and accept faith.”

⁸³ Today near Mary, Turkmenistān

"I seek Allāh's protection!" retorted the youngster, "I have a monk's girdle?"

Khwājah 'Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ عَلَيْهِ indicated to his attendant that he should remove the youngster's robe. When it was removed, the girdle was exposed. The youth immediately cut it, threw it away and accepted Islām.⁸⁴

Sayyid Murtaḍā Zabīdī رَحْمَةُ اللَّهِ عَلَيْهِ wrote:

Khwājah 'Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ عَلَيْهِ added Pās 'Anfās during Zikrullāh and meditation. He viewed it as an essential and foundational chapter of his order. He said, "One traversing the spiritual path should take care of every inhaling and exhaling, so that not a single exhaling of breath is done in forgetfulness [of Allāh], nor should he inhale in forgetfulness."

He also said, "I learnt this method from Hazrat Khidr عَلَيْهِ السَّلَام." During the early days of Sulūk, Hazrat Khidr عَلَيْهِ السَّلَام used to come to him and teach him Pās 'Anfās. Through this method, a person reaches his goal extremely swiftly. Thus this method has become a good addition for those coming later. The aim of Pās 'Anfās is to guard one's time. Without doubt time is life's most valuable capital. If time is lost, then it can never be recovered. That is why he also said, "The masters of Ṭarīqah have stated that one becomes prone to the dangers and whispers of those besides Allāh by gazing at various colours and forms, researching different kinds of books and sitting in all kinds of gatherings. That is why a man should isolate himself from non-Allāh for a while, by staying for a while in the company of some good Shaykh. Through his blessings and focus he will attain presence of heart [upon Allāh]. Thereafter he will learn pleasure and acceptance [of Allāh's decree]. Without doubt pleasure and acceptance are the final stages of worship and slavery. It is the ultimate perfection in being drawn to Allāh and of Sulūk. It is [like] a Mi'rāj. The Ṣūfiyā' have explained it thus in a summarised form."^{85 86}

⁸⁴ Nafahātul 'Uns, p. 614

⁸⁵ Ittiḥāfus Sādatil Muttaqīn bi Sharḥi 'Iḥyā' 'Ulūmid Dīn, v8, p456, Sayyid Murtaḍā Zabīdī رَحْمَةُ اللَّهِ عَلَيْهِ

Demise

He passed away on the 12th Rabī‘ul ‘Awwal 575 Hijrī at Ghajadwān. May Allāh تَبَارَكَ وَتَعَالَى have mercy upon him.

Hazrat Khwājah ‘Ārif Riyogarī رَحْمَةُ اللَّهِ

Hazrat Khwājah ‘Ārif Riyogarī رَحْمَةُ اللَّهِ was amongst the greatest Khulafā’ of Khwājah ‘Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ. He remained in the company of Khwājah ‘Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ for the duration of his life, obtaining spiritual treasures from him. After the demise of Khwājah ‘Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ, Hazrat Khwājah ‘Ārif Riyogarī رَحْمَةُ اللَّهِ ascended the seat of advising people and remained engaged in guiding the creation. He held a high position in knowledge, forbearance, abstention, Taqwā, worship and following the Sunnah.⁸⁷

Khwājah ‘Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ had three Khulafā’: Hazrat Khwājah ‘Aḥmad Şiddīq رَحْمَةُ اللَّهِ, Hazrat Khwājah ‘Ārif Riyogarī رَحْمَةُ اللَّهِ and Hazrat Khwājah ‘Awliyā’ Kalān رَحْمَةُ اللَّهِ.

⁸⁶ This topic is worth noting. One day Khwājah ‘Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ took the hand of his son, Khwājah ‘Awliyā’ Kabīr رَحْمَةُ اللَّهِ, in his hand and said, “O my son! Make *Taqwā* your distinguishing feature. Be firm with your *Wazhā’if* and worship. Meditate over your condition. Fear Allāh. Fulfil the rights of Allāh, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the religion. By observing these qualities you will attain Allāh. Obey Allāh تَبَارَكَ وَتَعَالَى for He is your Guardian. Read the Qur’ān, whether from memory or by looking. Read it whilst pondering over it. Read with sadness and weep. Do not move even one of your feet away from seeking knowledge. Study Jurisprudence and Ḥadīth and avoid the ignorant amongst the Şūfiyā’ - *Mashā’ikh Naqshbandīyah Mujaddidiyah*, pp. 89 - 90

⁸⁷ *Ḥālāt Mashā’ikh Naqshband*, p. 94

Demise

He passed away in Shawwāl 616 Hijrī and is buried at Riyogar, which is 80 miles away from Bukhārā City, Russia. ⁸⁸

Hazrat Khwājah Maḥmūd 'Injīr Faghanwī رَحْمَةُ اللَّهِ

Hazrat Khwājah Maḥmūd 'Injīr Faghanwī رَحْمَةُ اللَّهِ was amongst the best and most accomplished Khulafā' of Hazrat Khwājah 'Ārif Riyogarī رَحْمَةُ اللَّهِ. During his final moments, Khwājah 'Ārif Riyogarī رَحْمَةُ اللَّهِ granted Khwājah Maḥmūd 'Injīr Faghanwī رَحْمَةُ اللَّهِ *Khilāfah* and permission to call the creation [unto Allāh]. His birthplace, 'Injīr Faghanī is adjacent to Bukhārā. He took up residence at Rāhkand where he practiced the spiritual upbringing of the creation. For the ease of his followers, he taught them to engage in remembering Allāh loudly. Khwājah Maḥmūd 'Injīr Faghanwī رَحْمَةُ اللَّهِ was thus the first in this order to institute loud *Ẓikr*. Khwājah 'Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ and Khwājah 'Ārif Riyogarī رَحْمَةُ اللَّهِ did not engage in loud *Ẓikr*. Khwājah Kabīr رَحْمَةُ اللَّهِ, the son and Khalīfah of Khwājah 'Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ, objected to Khwājah Maḥmūd 'Injīr Faghanwī رَحْمَةُ اللَّهِ, "Why have you chosen loud *Ẓikr* as opposed to the ways of the senior Mashā'ikh?"

He replied, "Hazrat commanded with his final breath, 'Perform *Ẓikr* loudly.'" ⁸⁹

Mawlānā Ḥāfizhud Dīn Bukhārī رَحْمَةُ اللَّهِ was amongst the senior 'Ulamā' and an ancestor of Khawajah Muḥammad Pārsā رَحْمَةُ اللَّهِ. Following the direction of the leader of the 'Ulāmā', Shamsul 'A'immaḥ al-Ḥalwānī رَحْمَةُ اللَّهِ, he asked Khwājah Maḥmūd 'Injīr Faghanwī رَحْمَةُ اللَّهِ in a gathering of many 'Ulamā', "With what intention do you perform *Ẓikr* loudly?"

He replied, "So that the asleep may awaken; the neglectful may become aware; those already constant upon *Sharī'ah* and *Ṭarīqah* come fully onto this path and gain a zeal for true repentance and turning to Allāh."

⁸⁸ Today, Uzbekistān - Translator

⁸⁹ *Mashā'ikh Naqshbandīyah Mujaddidiyah*, p. 94

Mawlānā رَحْمَةُ اللَّهِ said, “Your intention is correct. Your practice is permissible. However, you should impose limits on loud Ẓikr so that you distinguish between literal and figurative and between those you are properly acquainted with and those who are still strangers.”

Khwājah Maḥmūd 'Injīr Faghanwī رَحْمَةُ اللَّهِ replied, “Loud Ẓikr is accepted by such a person whose tongue is clean of lies and gossip. His throat is pure from doubtful and forbidden morsels. His heart is freed of ostentation. His head is empty of turning attention to any besides Allāh.”⁹⁰

Demise

Khwājah Maḥmūd 'Injīr Faghanwī رَحْمَةُ اللَّهِ died in 715 Hijrī at Bukhārā, Russia.⁹¹ May Allāh have mercy upon him. He was buried in 'Injīr Faghanī.

Hazrat Khwājah 'Alī Rāmetnī رَحْمَةُ اللَّهِ

He was amongst the incomparable Khulafā' of Khwājah Maḥmūd 'Injīr Faghanwī رَحْمَةُ اللَّهِ. He is known as “Hazrat 'Azīzān” in this order. He achieved a lofty position and displayed many miracles. He was a weaver by profession. I, Faqīr Jāmī', heard from a saint that without a doubt Hazrat Jalālud Dīn Rūmī رَحْمَةُ اللَّهِ composed the following poetry in reference to him:

گر نه علم حال فوق قال بودي کي بدي بنده احبار بخارا خواجه نساج را
*If it were not that knowledge of the state is superior to traditional knowledge;
 How then do the great personalities of Bukhārā become slaves to a weaver?*⁹²

⁹⁰ *Mashā'ikh Naqshbandīyah Mujaddidiyah*, p. 95

⁹¹ Today Uzbekistān – Translator.

⁹² *Nafahātul 'Uns*, p. 616

Hazrat ‘Ulamā’ud Dawlah Semnānī رَحْمَةُ اللَّهِ عَلَيْهِ⁹³ was his contemporary. He sent a dervish to him, to ask, “You and I both serve those who come and go. You do not strain yourself in what you feed them, whereas I go out of my way to feed them the best. Yet everyone praises you and complains about me. Why is this so?”

Khwājah ‘Alī Rāmetnī رَحْمَةُ اللَّهِ عَلَيْهِ replied, “There are many who serve others and many who do good unto others, but whilst there are many who serve others, there are few who feel gratitude.”

Semnānī’s رَحْمَةُ اللَّهِ عَلَيْهِ second question was, “I have heard that Hazrat Khidr رَحْمَةُ اللَّهِ عَلَيْهِ trained you. What is this about?”

He replied, “He who loves Allāh, Khidr loves him.”

Semnānī’s رَحْمَةُ اللَّهِ عَلَيْهِ third question was, “We have heard that you observe Ṣikr loudly. Why is this?”

He replied, “I have heard that you observe it softly, yet now it has become loud.”⁹⁴

Sayings

- Someone asked him, “What is ‘Īmān?” He replied according to his profession, “Cutting and joining.”
In other words, cutting oneself from creation and joining with the Creator.
- He said, “Keep Allāh’s company. If that is not possible, then keep company with one who keeps Allāh’s company.”
- He said, “Be humble towards Allāh’s friends, so that they may supplicate for you.”
- He said, “Some far ones are near to me and some near ones are far from me. Those who are far but near are those who apparently are far away, but their hearts and souls are present. Those who are near but actually far, are those who appear to be at my side

⁹³ I believe this to be a typo in the ‘Urdū print for ‘Alā’ud Dawlah as-Simnānī رَحْمَةُ اللَّهِ عَلَيْهِ - Translator

⁹⁴ *Mashā’ikh Naqshbandīyah Mujaddidiyah*, pp. 96-100

but their hearts and souls are not with me.” i.e. their hearts and souls are engrossed in the world and base desires.⁹⁵

Demise

Hazrat passed away on a Monday, the 28th Zūl Qa‘dah 721 Hijrī at the age of 130 in Khwārizm, Russia, where he was buried.⁹⁶

Hazrat Khwājah Muḥammad Bābā Samāsī رَحْمَةُ اللَّهِ

He was the Khalīfah of Hazrat Khwājah ‘Azīzān ‘Alī Rāmetnī رَحْمَةُ اللَّهِ and teacher of Hazrat Khwājah Bahā‘ud Dīn رَحْمَةُ اللَّهِ. When he passed through the district of Hamdān, he remarked, “The fragrance of civilised behaviour emits from this earth.” Within a short period Hamdān became a centre of saints.

One day he was leaving the home of his Khalīfah, ‘Amīr Kallāl رَحْمَةُ اللَّهِ and headed towards Qaṣr ‘Ārifān, when he said, “Today that fragrance has intensified. Perhaps that man has been born.” He reached his destination the third day after the birth of Hazrat Khwājah Bahā‘ud Dīn رَحْمَةُ اللَّهِ. Khwājah Bahā‘ud Dīn’s رَحْمَةُ اللَّهِ pious grandfather brought the baby to Khwājah Muḥammad Bābā Samāsī رَحْمَةُ اللَّهِ with great eagerness. He gazed at the baby and said, “This is my son. I accept him in my service.” He then turned towards his followers and said, “This is the man whose fragrance I smelled. He will be the leader of his time.” He then said to ‘Amīr Sayyid Kallāl رَحْمَةُ اللَّهِ, “Do not display any difference in the training and affection towards this son of mine, Bahā‘ud Dīn. Should you show deficiency in this, I shall never forgive you.” ‘Amīr Sayyid Kallāl رَحْمَةُ اللَّهِ replied, “I am not a man if I do not fulfil the instructions of Khwājah.”⁹⁷

⁹⁵ *Mashā’ikh Naqshbandīyah Mujaddidiyah*, p. 97

⁹⁶ Today at the juncture of Kazakhstān, Turkmenistān and Uzbekistān - Translator

⁹⁷ *Nafāḥātul ‘Uns*, p617; *Mashā’ikh Naqshbandīyah*, pp. 100-101

Khawājah Bahā'ud Dīn's رَحْمَةُ اللَّهِ Du'ā'

Khawājah Bahā'ud Dīn رَحْمَةُ اللَّهِ narrated:

When I reached a stage of being capable of starting my life, my honourable paternal grandfather sent me to Khawājah Muḥammad Bābā Samāsī رَحْمَةُ اللَّهِ and that I should say unto him, "Through the blessings of your feet, help me to reach such a position."

When I was honoured to visit him, I experienced his first miracle in that night which made me totally overcome with humility and helplessness. I went to Hazrat's Masjid and performed two Rak'āt of Ṣalāh, with utter humility and concentration. At that moment this Du'ā' emerged from my mouth, "O Allāh! Grant me the strength to carry my difficulty and the patience for the effort of Your love."

When I presented myself in the morning to Hazrat Khawājah, he said, "O son Bahā'ud Dīn! You should offer Du'ā' like this – 'O Allāh, Grant this weak slave the steadfastness upon what pleases You.' If Allāh through His wisdom sends down difficulty upon His friend, then through His grace He also bestows upon that friend the strength to bear that burden. Otherwise, seeking a test from your own accord is really difficult. You should not perpetrate such rudeness." ⁹⁸

Demise

He passed away in 755 Hijrī at Samāsī, Russia.

Hazrat Khawājah Sayyid 'Amīr Kallāl رَحْمَةُ اللَّهِ

Hazrat Sayyid 'Amīr Kallāl رَحْمَةُ اللَّهِ was amongst the most illustrious Khulafā' of Hazrat Khawājah Muḥammad Bābā Samāsī رَحْمَةُ اللَّهِ. He was an authentic Sayyid – descendant of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He was a *Kallāl* – inn-keeper. His noble mother said, "During my pregnancy with 'Amīr

⁹⁸ *Nafahātul 'Uns*, p. 617

Kallāl, whenever I ate a doubtful morsel I would be wracked with such pain that I could not obtain any relief until I had vomited it out. When this occurred several times, I came to realise that it is because of this child. I then became extremely cautious in every morsel that I ate.”

During his youth, Hazrat Sayyid ‘Amīr Kallāl رَحْمَةُ اللَّهِ used to enjoy wrestling. One day Hazrat Khwājah Muḥammad Bābā Samāsī رَحْمَةُ اللَّهِ passed by a wrestling match. He stopped and observed them. The thought passed through the hearts of some of his followers that it was inappropriate for Hazrat Khwājah to stop at such a gathering. He perceived their thoughts through his spiritual insight and said, “There is such a man in this match who will attain the level of a perfected man. I have stopped to hunt him down.”

Hazrat Sayyid ‘Amīr Kallāl رَحْمَةُ اللَّهِ then saw Hazrat Khwājah Muḥammad Bābā Samāsī رَحْمَةُ اللَّهِ and was instantly affected. He immediately left the wrestling match and joined Hazrat Khwājah Muḥammad Bābā Samāsī’s رَحْمَةُ اللَّهِ company. When they reached his place, he summoned Hazrat Sayyid ‘Amīr Kallāl رَحْمَةُ اللَّهِ and privately taught him about the order and accepted him as his student. Thereafter Hazrat Sayyid ‘Amīr Kallāl رَحْمَةُ اللَّهِ never attended another wrestling match and remained in attendance of Hazrat Khwājah Muḥammad Bābā Samāsī رَحْمَةُ اللَّهِ for thirty years.⁹⁹

Hazrat ‘Amīr Kallāl رَحْمَةُ اللَّهِ told Hazrat Khwājah Bahā’ud Dīn رَحْمَةُ اللَّهِ, “When a teacher trains a student, he definitely wishes to see the effects of the training within the student, so that the student becomes confident that his training was not useless. If any defects are still seen in the student then they may be treated. My son, ‘Amīr Sayyid Burhān is present. Nobody has as yet taken hold of him and inwardly trained him. I have full confidence in your capabilities. I feel that you should engage in his training, so that I may assess the effect.” Hazrat Khwājah Bahā’ud Dīn رَحْمَةُ اللَّهِ sat in meditation and turned his attention to ‘Amīr. Out of respect he kept delaying the order until Hazrat Sayyid ‘Amīr Kallāl رَحْمَةُ اللَّهِ said, “You should not delay in this!”

⁹⁹ *Mashā’ikh Naqshbandīyah Mujaddidiyah*, pp. 101-102

Hazrat Khwājah Bahā'ud Dīn رَحْمَةُ اللَّهِ then implemented the order. He turned his focus on 'Amīr Burhān رَحْمَةُ اللَّهِ and engaged to work on his inner spirituality. The effects of his work became immediately apparent. Signs of the inner change wrought could be seen externally. A great spiritual state overcame 'Amīr Burhān رَحْمَةُ اللَّهِ.

Demise

He passed away on Thursday, 8th Jumādal 'Ūlā 772. He was buried in the town of Sokhimār, Russia.

Imāmuṭ Ṭarīqah Khwājah Bahā'ul Ḥaqq wad Dīn Naqshband رَحْمَةُ اللَّهِ

The founder of the Naqshbandīyah Order, Hazrat Khwājah Bahā'ud Dīn Naqshband رَحْمَةُ اللَّهِ was born in Qaṣr 'Ārifān, which is 30 miles from Bukhārā. His date of birth is the 6th Muḥarram 708 Hijrī. Even during his childhood, he displayed signs of sainthood and illumination from his forehead. Before him, the order was known as *Rasūliyah Ṣiddiqīyah*. He used to engage in Ṣikr of, "Ḥaqq!" as if engraving (*naqsh*) it on his heart. Thus the order became known as Naqshbandīyah. He acquired the teachings of Ṭarīqah and Sulūk from Hazrat Sayyid 'Amīr Kallāl رَحْمَةُ اللَّهِ. However, his *Nisbah* was 'Uwaysī and he acquired his spiritual training from Khwājah 'Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ.¹⁰⁰

In the Service of Hazrat Sayyid 'Amīr Kallāl رَحْمَةُ اللَّهِ

When I arrived in attendance to Sayyid 'Amīr Kallāl رَحْمَةُ اللَّهِ he welcomed me most warmly and paid great attention to teaching me Ṣikr. He ordered me to engage in Negation (lā ilāha – there is no god) and Affirmation (illallahu – except Allāh) in a silent mode.

¹⁰⁰ *Nafahātul 'Uns*, p. 621

Someone asked Hazrat Khwājah Bahā'ud Dīn رَحْمَةُ اللَّهِ عَلَيْهِ, "Did you receive the Dervish way as an inheritance or some other way?"

He replied, "An attraction from the attractions of the truth, weighs equally to the deeds of the two weighty species.(i.e. Allāh's attracting one to the path of Sulūk is equal to the deeds of Humans and Jinn.) I have been blessed in this way."

The questioner then asked, "Does your order advocate loud Ṣikr, *Khalwah* (isolation) and *Simā*¹⁰¹?"

"No!" he replied.

He then asked, "What is your order based on?" He replied, "Isolation within gatherings.(i.e. outwardly meeting with people but inwardly focusing on Allāh.) Allāh says:

رَجَالٌ لَا تُلْهِيمُ تِجَارَةً وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ

'Men whom neither trade nor merchandise distract from Allāh's remembrance.' [an-Nūr: 37]

"Which indicates towards such a position."

Some people wanted him to perform miracles. He replied, "My miracle is so obvious. Despite so many major sins, I still walk on the earth."

In reality he was a blessed personality from whom thousands of miracles emanated. Yet his greatest miracle was that he revived thousands of dead hearts with the remembrance of Allāh. He engraved such an impression upon the hearts of the believers which never faded and remained with them unto their graves. All the saints agree that reviving a dead heart is the greatest miracle.

¹⁰¹ Poetry or music gatherings depending on the interpretation - Translator

His Sayings

- “We believe that to deny existence is a simple path, but to abandon what you have a choice in and to guard your deeds takes an effort in acquiring.”¹⁰²
- “In walking this path, relationship with other than Allāh is a chain and a barrier.

تعلق حجاب است و بی حاصلی چو پیوندها بگسل و اصل

*“Relationship is a barrier and leads to non-achievement;
When you cut unneeded relations you will reach.”*

- “*Lā Ilā* is negation of worshipping the self. *Ilallāhu* is affirmation of the true Being worthy of worship. *Muḥammadur Rasūlullāh* is to bind oneself [to the Qur’ān’s injunction] فَاتَّبِعُونِي ‘then follow me’. The reality of the declaration of monotheism is absolute negation of all besides Allāh.”
- “Our order is that of *‘Urwatul Wuthqā*, the Firm Handle, by which is meant holding onto the garment of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and following the way of the Noble Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. By adopting such a method, a few deeds too can achieve much. There is immense reward in following the Sunnah. He who turns away from this way, places his religion in danger.”¹⁰³
- “Every runner will not necessarily catch the ball, but to catch the ball it is necessary to run.” i.e. strive constantly.
- “Displays of miracles is not a measure, the real aim is constancy. The saints have mentioned that you should be a seeker of constancy, not miracles. For Allāh desires constancy and your ego desires miracles. Our seniors have stated that should some saint enter a garden and every leaf of the trees should call out, ‘O friend

¹⁰² This may be referring to those who make Taṣawwuf a philosophical matter rather than practical Islāmic effort - Translator

¹⁰³ *Nafahātul ‘Uns*, pp. 623-624

of Allāh!’ do not pay the least attention to that. Every second should be spent in being a slave, obedient and humble.”¹⁰⁴

- Shaykh Imām Ya‘qūb Karkhī رَحْمَةُ اللَّهِ asked Hazrat Khwājah Bahā’ud Dīn رَحْمَةُ اللَّهِ, “If a person is called in the terminology of Taṣawwuf *Fānī fillāh* (eliminated himself into the will of Allāh) and *Bāqī fillāh* (remaining with Allāh), but he does not find this easy, what should he do?”

Hazrat Khwājah Bahā’ud Dīn رَحْمَةُ اللَّهِ replied that he should recite much *Istighfār* (seeking forgiveness). In particular he should recite *Istighfār* 20 times after each Ṣalāh, to total 100 times seeking forgiveness. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that sometimes he felt low in spirit, so he would recite *Istighfār* 100 times daily.¹⁰⁵

- “Shaykh ‘Abū Sa‘īd ‘Abul Khayr was asked which verse of the Qur’ān they should recite at his funeral. He replied, ‘This is a weighty matter. Rather recite this poem:

چیست ازین خوب تر دریمه آفاق کا

ردوست رسد نزد دوست کلو به نزدیکی کلو

*‘In this world there is no better work;
Than to facilitate a friend meeting his friend.’*

After saying that, Hazrat Khwājah Bahā’ud Dīn رَحْمَةُ اللَّهِ commanded that the following poem be recited at his funeral:

مفلسا نیم آمده در کوئے تو شینا لله از جمال روئے تو
دست بکشا جانب زنبیل ما آفرین بر دست و بر بازوئے تو

Demise

He passed away on a Monday night, 3rd Rabī‘ul ‘Awwal 791 Hijrī.¹⁰⁶ May Allāh have mercy upon him.

¹⁰⁴ *Mashā’ikh Naqshbandīyah*, p. 110

¹⁰⁵ *Sūrāh Wan Nāzi‘āt*, *Ma‘āriful Qur’ān*, v. 2, p. 121

¹⁰⁶ *Nafahātul ‘Uns*, pp. 624-625

Hazrat Khwājah ‘Alā’ud Dīn ‘Aṭṭār رَحْمَةُ اللَّهِ

Introduction

His name was Muḥammad bin Muḥammad al-Bukhārī. He was amongst the most prominent Khulafā’ of Hazrat Khwājah Bahā’ud Dīn رَحْمَةُ اللَّهِ. During his life, Hazrat Khwājah Bahā’ud Dīn رَحْمَةُ اللَّهِ already assigned the training of many students of Ṭarīqah to Hazrat Khwājah ‘Alā’ud Dīn ‘Aṭṭār رَحْمَةُ اللَّهِ. He said, “My son, ‘Alā’ud Dīn ‘Aṭṭār, has greatly lightened my burden.”

The light and effects of sainthood were clearly visible on him. Many students attained perfection through his company and good training.

This poor one (author of “*Nafahātul ‘Uns*”) heard from some saints that ‘Allāmah Sayyid Sharīf Jurjānī رَحْمَةُ اللَّهِ (a *murīd* of Hazrat Khwājah ‘Alā’ud Dīn ‘Aṭṭār رَحْمَةُ اللَّهِ) said, “I was not free of Shī‘asm until I spent time in the company of Shaykh Zaynud Dīn ‘Alī Kallāl رَحْمَةُ اللَّهِ, and I did not reach Allāh until I met Hazrat Khwājah ‘Alā’ud Dīn ‘Aṭṭār رَحْمَةُ اللَّهِ.”¹⁰⁷

His Sayings

- “The aim of *riyāḍāh* is to negate bodily links and focus completely on the world of souls.”
- “If a man detects within himself an inclination to Allāh’s pleasure, then let him express gratitude. If the heart does not incline to Allāh’s pleasure, then let him humble himself and fear Allāh’s quality of not needing anyone.”
- “One draws that much *Fayḍ* from the tombs of the Mashā’ikh, proportionate to how much one has confidence in them.”
- “A great effect is felt in going near to the graves of the saints. Nevertheless attention from the pure souls, even when far, is not bereft of benefit. The following Ḥadīth is indicative of that:

¹⁰⁷ *Nafahātul ‘Uns*, p. 625

صَلُّوا عَلَيَّ حَيْثُ مَا كُنْتُمْ

Convey salutations upon me wherever you may be."

- "The aim of visiting the tombs of the elders should be to focus oneself on the Truth Most High. The saint's soul should be understood to be a mere conduit for the focus."¹⁰⁸

Demise

Hazrat Khwājah 'Alā'ud Dīn 'Aṭṭār رَحْمَةُ اللَّهِ passed away on Wednesday night, 20th Rajab 802 Hijrī (1399) at Darjafāniyān, Russia. May Allāh have mercy upon him.

Hazrat Mawlānā Ya'qūb Charkhī رَحْمَةُ اللَّهِ

He was originally an inhabitant of Charkh, a village of Ghaznī [Afghānistān]. He received 'Ijāzah from Hazrat Khwājah Bahā'ud Dīn رَحْمَةُ اللَّهِ. However, he is regarded as a Khalīfah of Hazrat Khwājah 'Alā'ud Dīn 'Aṭṭār رَحْمَةُ اللَّهِ who completed his training. He initially studied in Herāt and then Egypt. After acquiring knowledge, divine love drew him to Hazrat Khwājah Bahā'ud Dīn رَحْمَةُ اللَّهِ. Hazrat Khwājah Bahā'ud Dīn رَحْمَةُ اللَّهِ instructed him with *wuqūf 'adadī* [special Ṣikr, stopping at odd numbers] and said, "As far as possible, observe odd numbers." After some time, he permitted him to go on a journey and said, "Spread whatever you have acquired from us amongst Allāh's slaves." At the time of his departure, Hazrat Khwājah Bahā'ud Dīn رَحْمَةُ اللَّهِ said thrice, "I hand you over to Allāh's care," and indicated that henceforth he should follow Hazrat Khwājah 'Alā'ud Dīn 'Aṭṭār رَحْمَةُ اللَّهِ.

He set out on his journey and upon reaching Kīsh, he learnt that Hazrat Khwājah Bahā'ud Dīn رَحْمَةُ اللَّهِ had passed away. He was so overcome with

¹⁰⁸ *Mashā'ikh Naqshbandīyah, p. 116*

grief that he thought he would die. During that period a letter arrived from Hazrat Khwājah ‘Alā’ud Dīn ‘Aṭṭār رَحْمَةُ اللَّهِ. In it he reminded Hazrat Mawlānā Ya‘qūb Charkhī رَحْمَةُ اللَّهِ about the indication from Hazrat Khwājah Bahā’ud Dīn رَحْمَةُ اللَّهِ that he should follow him. He therefore immediately departed to present himself before Hazrat Khwājah ‘Alā’ud Dīn ‘Aṭṭār رَحْمَةُ اللَّهِ. Hazrat Khwājah ‘Alā’ud Dīn ‘Aṭṭār رَحْمَةُ اللَّهِ showed great sympathy for his state. Hazrat Mawlānā Ya‘qūb Charkhī رَحْمَةُ اللَّهِ remained with him until Hazrat Khwājah ‘Alā’ud Dīn ‘Aṭṭār رَحْمَةُ اللَّهِ passed away.

The Shaykh of the author of *Nafahātul ‘Uns*, ‘Irshād Janāb Khwājah Nāṣirid Dīn ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللَّهِ also attended the service of Hazrat Mawlānā Ya‘qūb Charkhī رَحْمَةُ اللَّهِ. Hazrat Mawlānā Ya‘qūb Charkhī رَحْمَةُ اللَّهِ said, “The student who comes into the company of his teacher should behave like Khwājah ‘Ubaydullāh. His lamp was ready. His wick was ready. All that was required was to set it alight.”¹⁰⁹

Demise

He passed away in 851 Hijrī and was buried at Balfanūr, Russia. May Allāh fill his grave with light.

Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللَّهِ

Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللَّهِ was born in Ramaḍān 806 Hijrī in Bāghistān, near Tashkent. His noble paternal grandfather, Hazrat Khwājah Shahābud Dīn رَحْمَةُ اللَّهِ, was the *Qutb* of his era. He summoned his grandson during his final moments to bid him farewell. Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللَّهِ was very young at the time. Yet he arose out of respect and took his grandson in his lap. He said, “I have received glad tidings about this child from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He will be the spiritual mentor of the world and through him Sharī‘ah and Ṭarīqah will glitter.”

¹⁰⁹ *Nafahātul ‘Uns*, pp. 633-635

Hearing about the virtues of Hazrat Mawlānā Ya‘qūb Charkhī رَحْمَةُ اللَّهِ، Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللَّهِ presented himself at his service. Hazrat Mawlānā Ya‘qūb Charkhī رَحْمَةُ اللَّهِ instructed him to remain engaged in *Shughl* and *Wuqūf ‘Adadī* and said, “This is whatever has reached me from Hazrat Khwājah Naqshband رَحْمَةُ اللَّهِ. But I give you the choice if you wish to follow the zealous way of students.”

He also remarked, “The student who comes into the company of his teacher should behave like Khwājah ‘Ubaydullāh. His lamp was ready. His wick was ready. All that was required was to set it alight.”¹¹⁰

Hazrat Mawlānā ‘Abdur Raḥmān Jāmī رَحْمَةُ اللَّهِ said in regards to Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللَّهِ, “In this era, the personality of Hazrat Khwājah is a manifestation of Allāh’s signs and an amalgamation of sainthood and miracles of the saintly class. (May Allāh forever grant the seekers the blessings of his presence).”¹¹¹

His Sayings

- “If you wish to attain the station of Presence of Truth and freedom from Satan’s whispers and thoughts, then it is absolutely necessary to attend the company of men of Allāh. For they are such people who have drowned their lives and wealth into the Being of Allāh. Some have described this station as *Shuhūd* (witnessing), some as *Wujūd* (presence), some as *Tajallī* (manifestation) and some even as *Yād Dāsht* (memory).”
- When engaged in *Shughl*, one should be aware of every breath inhaled and exhaled, so that there is no breach in the *Nisbah* of being with Allāh. Eventually such a stage should be reached that it can be practiced without conscious effort to bring the state into the heart. That state will remain even if one consciously and with effort tries to remove the state from the heart.¹¹²

¹¹⁰ *Mashā’ikh Naqshbandīyah*, pp. 118-119

¹¹¹ *Nafahātul ‘Uns*, p. 641

¹¹² *Nafahātul ‘Uns*, p. 643

- “Some pious people of the faith have mentioned that after every Ṣalāh there is a moment in which the best of deeds should be performed. Some have opined that this best of deeds is self-reckoning. If the entire day was solely spent in worship, then offer thanks. If it was solely in sin, then seek forgiveness.”
- “Deeds and character affect inanimate objects as well. Thus if a person performs Ṣalāh at such a place where deeds and character are frowned upon, then it will not have the same blessings and light as if performed at such a place where the effects of the masters of union have reached. This is the reason why Ṣalāh in al-Masjid al-Ḥarām equals 100,000 Ṣalāh.”
- “Shaykh ‘Abū Ṭālib Makkī رَحِمَهُ اللهُ said, ‘Beware that no desire besides Allāh remains in your heart. Once you have accomplished this then you have achieved your goal. Then even if you do not experience special spiritual states, ecstasy or spiritual disclosure (*kashf*) there is nothing to worry about.’”
- “Such a person benefits from life whose heart is cold against the world and remains warm through the remembrance of Allāh. The heat of his heart does not give him even so much of opportunity as to allow love of the world to enter its perimeter. He reaches such a stage that his thoughts and outlook is upon nothing besides Allāh.”
- “After ‘Ishā’ when sleep starts to overpower you, then recite Sūrah al-Ikhlāṣ thrice, Sūrah al-Falaq thrice and Sūrah an-Nās thrice. Convey the reward to the people of the graves who are waiting upon the living, so that they may receive comfort and Allāh may forgive them and have mercy upon them. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Have mercy and you will be shown mercy.’

خدا را برآں بنده بخشائس

که خلق از وجودش در آسائش است

O Allāh! Forgive the slave, so that creation may find ease.”¹¹³

¹¹³ *Mashā’ikh Naqshbandīyah, pp. 120, 122*

During his student days, Mawlānā Jāmī heard of the saintliness of Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللَّهِ. He therefore went to him and saw that his gathering was like that of an emperor. He thought, “How can this man be a saint and recogniser of Allāh? He is so immersed in the world. A saint should be poor.”

This thought kept increasing and amplifying in strength, until he said directly to Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār’s رَحْمَةُ اللَّهِ face:

نه مرد است آن که دنیا دوست دارد

The friend of the world is never a true man [of Allāh].

He said that and did not tarry there. He departed for the Masjid and laid down there. He fell asleep and dreamt that it was the Day of Resurrection. Someone came to Mawlānā Jāmī رَحْمَةُ اللَّهِ and began to argue with him, “Fulfil that right which you owe me!”

Mawlānā Jāmī رَحْمَةُ اللَّهِ replied, “Brother, I have nothing with me.”

He said, “Then I shall take your good deeds.”

Mawlānā Jāmī رَحْمَةُ اللَّهِ grew very worried when Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللَّهِ rode by. He saw Mawlānā Jāmī’s رَحْمَةُ اللَّهِ condition, so he halted his mount and asked, “What is happening here?”

The aggrieved man explained his demand. Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللَّهِ said, “This man is my guest. Do not trouble him. Whatever you want to take, take from my treasury.”

Mawlānā Jāmī رَحْمَةُ اللَّهِ awoke in terror. He saw Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللَّهِ come riding to the Masjid for Ṣalāh. Fear and awe for Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللَّهِ embedded themselves in his heart. He understood that this man is no empty man, but a great personality filled with such qualities which made him immune from forgetting Allāh despite the world. Mawlānā Jāmī رَحْمَةُ اللَّهِ ran to him and holding his feet, begged for forgiveness. Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللَّهِ laughed and said, “Dear sir, you should not rely on dreams and fancies.”

This only further convinced Mawlānā Jāmī رَحْمَةُ اللهِ عَلَيْهِ that either Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللهِ عَلَيْهِ somehow brought about the dream, or if he did not, then at least his *kashf* was extremely authentic. After begging for forgiveness, he requested admission into the order. Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللهِ عَلَيْهِ replied, “Let me hear that couplet which you recited when you came.”

Mawlānā Jāmī رَحْمَةُ اللهِ عَلَيْهِ replied, “That was due to my ignorance. How can I now have the audacity to let that come from my mouth again?”

Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللهِ عَلَيْهِ said, “This is not disrespectful, it is my command. Command takes precedence over respect.”

Left without any other choice, Mawlānā Jāmī رَحْمَةُ اللهِ عَلَيْهِ again recited:

نه مرد است آن که دلی دوست دارد

The friend of the world is never a true man [of Allāh].

Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللهِ عَلَيْهِ immediately recited:

اگر دارد برائے دوست دارد

If you keep a friend, keep him for His sake.

Demise

He passed away on the 29th Rabī‘ul ‘Awwal 905 Hijrī at Samarqand, Russia.¹¹⁴

Hazrat Mawlānā Muḥammad Zāhid رَحْمَةُ اللهِ عَلَيْهِ

Hazrat Mawlānā Muḥammad Zāhid رَحْمَةُ اللهِ عَلَيْهِ received his *Nisbah* from Hazrat Khwājah ‘Ubaydullāh ‘Aḥrār رَحْمَةُ اللهِ عَلَيْهِ. He was related to Hazrat Mawlānā Ya‘qūb Charkhī رَحْمَةُ اللهِ عَلَيْهِ. It was famously said that he was Mawlānā Ya‘qūb’s

¹¹⁴ Today in Uzbekistān - Translator

daughter's son and that he acquired Ṣikr and knowledge from one of his Khulafā'. He then took to seclusion to practice *riyāḍah* and *mujāhadah*. Thereafter he presented himself in the service of Hazrat Khwājah 'Ubaydullāh 'Aḥrār رَحْمَةُ اللَّهِ عَلَيْهِ.

Hazrat Mawlānā Muḥammad Zāhid رَحْمَةُ اللَّهِ عَلَيْهِ explained his spiritual states and stations and requested permission to render *bay'ah*. Hazrat Khwājah 'Ubaydullāh 'Aḥrār رَحْمَةُ اللَّهِ عَلَيْهِ accepted this. In the same gathering, he cast his focus upon him so that he became perfected, and Hazrat Khwājah 'Ubaydullāh 'Aḥrār رَحْمَةُ اللَّهِ عَلَيْهِ granted him *Khilāfah* and they parted company. The old followers of Hazrat Khwājah 'Ubaydullāh 'Aḥrār رَحْمَةُ اللَّهِ عَلَيْهِ felt dishonoured. Hazrat Mawlānā Muḥammad Zāhid رَحْمَةُ اللَّهِ عَلَيْهِ had received *Khilāfah* at the very first moment, whereas they waited for years without Hazrat Khwājah 'Ubaydullāh 'Aḥrār رَحْمَةُ اللَّهِ عَلَيْهِ paying them any thought. Hazrat Khwājah 'Ubaydullāh 'Aḥrār رَحْمَةُ اللَّهِ عَلَيْهِ responded, "Mawlānā Ya'qūb Charkhī came with his lamp and wick in place. All I did was light it and depart from him."

This incident is indicative of the immense spiritual power of Hazrat Khwājah 'Ubaydullāh 'Aḥrār رَحْمَةُ اللَّهِ عَلَيْهِ and the perfected and high capability of Hazrat Mawlānā Muḥammad Zāhid رَحْمَةُ اللَّهِ عَلَيْهِ.¹¹⁵

Demise

He passed away on the 1st of Rabī'ul 'Awwal 936 Hijrī at Wakhsh, Russia, which is adjacent to Ḥiṣār, where he was buried. May Allāh fill his resting place with light.¹¹⁶

¹¹⁵ *Mashā'ikh Naqshbandīyah*, p. 126

¹¹⁶ *Mashā'ikh Naqshbandīyah*, p. 127

Hazrat Mawlānā Durwesh Muḥammad رَحْمَةُ اللَّهِ

Hazrat Mawlānā Durwesh Muḥammad رَحْمَةُ اللَّهِ received his *Nisbah* from his maternal uncle, Muḥammad Durwesh رَحْمَةُ اللَّهِ. It is said that he engaged in abstention and *riyāḍah* for fifteen years before rendering *bay'ah* to his Shaykh. He used to live on the bare minimum, isolated, in an agitated state in the wilderness. One day, utterly overcome with hunger, he gazed towards the heavens. Hazrat Khidr رَحْمَةُ اللَّهِ appeared and said, "Patience and contentment are required. Present yourself to Khwājah Muḥammad Zāhid. He will teach you patience and reliance [upon Allāh]."

After the demise of Khwājah Muḥammad Zāhid رَحْمَةُ اللَّهِ, he became the steadfast replacement of his Shaykh, displaying remarkable resolve in piety, Taqwā, forbearance and maintaining the requirements of his *Nisbah*. He was firm in keeping a low profile and hiding his conditions. He used to give lessons in the Qur'ān.

It is narrated that a Shaykh passed by the area and said, "The fragrance of some man [of Allāh] wafts through this place," and pointed in the direction of Hazrat Mawlānā Durwesh Muḥammad رَحْمَةُ اللَّهِ.¹¹⁷

Demise

Hazrat Mawlānā Durwesh Muḥammad رَحْمَةُ اللَّهِ passed away on the 19th Muḥarram 970 Hijrī. He was buried on the outskirts of Māwarā'unnahr, Russia.¹¹⁸

Hazrat Mawlānā Khawājī 'Amkāngī رَحْمَةُ اللَّهِ

His *Nisbah* is from his saintly father, Hazrat Mawlānā Durwesh Muḥammad رَحْمَةُ اللَّهِ. It was through his upbringing that he attained a perfected state and position of guiding others. He succeeded to his father's position as Shaykh for thirty years. He used to personally serve

¹¹⁷ *Mashā'ikh Naqshbandīyah*, p. 128

¹¹⁸ *Mashā'ikh Naqshbandīyah*, p. 128

the visitors. Despite his advanced age and the fact that his hands used to shake, he used to take food to the guests himself. Sometimes he even served the servants of the guests and took care of their mounts.

He was most assiduous in regards the ways of the Naqshbandīyah. He abstained from all new practices which had been introduced into the order, such as loud *Ẓikr*. He was famous for his miraculous ways and ability to enlighten hearts. Students used to flock to him. Scholars, rulers and *Ṣūfiyā'* presented themselves to benefit from him and absorb his *Fayḍ*. The kings of the time would approach him in humility.

It is narrated that a dervish said, "One night I was travelling with Hazrat Khwājah, when suddenly a thorn pricked my foot. He said, 'O brother! Until the thorn does not prick, the hand cannot touch the flower.'"

Three students of knowledge came to him. Each had some intention in regards Hazrat Mawlānā Khawājī 'Amkāngī رَحْمَةُ اللَّهِ. [The first said], "If Hazrat Khwājah serves a particular dish then I would know him to be a man of miracles."

The second said, "If he gives me a particular fruit then I understand that he is a saint."

The third said, "If a particular handsome boy comes to me then I will know that he does deeds beyond the normal."

When they presented themselves to him, he served the two according to their desire. He then said to the third, "Whatever perfection dervishes earn is through following the Sharī'ah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and obeying it. Acts contrary to the Sharī'ah do not emit from them."

He then addressed all three, "Do not approach such people for even permissible matters, for their states differ. Most of them do not pay attention to such matters. People who come to them in such a state are at a loss and are deprived. A large number of miracles mean nothing. You should go to them solely for Allāh's sake, to acquire a share from their inner aspect."^{119 120}

¹¹⁹ *Mashā'ikh Naqshbandīyah Mujaddidiyah, p. 128-130*

Demise

He was born in 918 Hijrī and passed away in 1008 Hijrī at 'Amkang, Russia. May Allāh have mercy upon him, generous mercy.

Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ

Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ was born in 971 Hijrī at Kābul. His noble father, al-Qāḍī [the judge] 'Abdus Salām رَحْمَةُ اللَّهِ was noted for his knowledge and virtue. He was accomplished in Fiqh and Ḥadīth. He paid special attention to the training and upbringing of his son.

Hazrat Khwājah Muḥammad Bāqī رَحْمَةُ اللَّهِ studied under the famous scholar, Mullā Ṣādiq Ḥilwā'ī رَحْمَةُ اللَّهِ. One day a *Majzūb* appeared during his lessons and recited:

در کنز ویدای نتوان ظفت خدارا
آینه دل بین که کتابی به ازی نیست

*You will not find Allāh in [the Fiqh books] Kanz and Hidāyah;
[For that purpose] look at the heart, no book is superior!¹²¹*

Hearing this couplet, Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ felt dissatisfied with outer knowledge and sought a perfect guide. He spent a lengthy time in his search, absorbing *fayḍ* from various saints. In the end, he received an indication from the spiritual realm to head for India. There he would spread *fayḍ* of the Naqshbandīyah order to specific persons and to the general masses. Khānī Khān wrote, "Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ was the leader in his era. The pen cannot describe his innate qualities, what he acquired through efforts and his miracles."

¹²⁰ Subḥānallāh! He stated an important lesson which is beneficial for all of us – Author.

¹²¹ *Hayāt Shaykh 'Abdul Ḥaqq Muḥaddith Dahlawī رَحْمَةُ اللَّهِ. Khalīq Aḥmad Nizhāmī, p. 138*

Focus on Inner Knowledge

After his focus of searching for inner knowledge, he sought a perfect Shaykh despite already having 'Uwaysī *Nisbah* – Rasūlullāh ﷺ and Hazrat Khwājah Bahā'ud Dīn رَحْمَةُ اللَّهِ هَادِي had spiritually trained him. In the beginning, he offered repentance at the hands of the Mashā'ikh of Māwarā'unnahr, which was a veritable treasury and mine of dervishes. From there he intended to make his way to India. Some of his highly placed friends tried to force him to enlist in the army. However, he was destined to be used for great work in India. He flatly refused, ignoring all worldly considerations. It was during this time that he studied the books of the great Ṣūfiyā'. These studies created a new spirit in him and he resolved upon poverty and abstention.

Quest for a Shaykh

Even after arriving in India, he continued investigating the Mashā'ikh. Finally he reached Hazrat Mawlānā Khawājī 'Amkāngī رَحْمَةُ اللَّهِ هَادِي, who was however in Māwarā'unnahr and adopted the Naqshbandī way from him. Hazrat Mawlānā Khawājī 'Amkāngī رَحْمَةُ اللَّهِ هَادِي sensed his high station when he reached him, and focused his spiritual attention on him for three days and nights in private. He told him certain special benefits and said, "Your task will be accomplished with Allāh's help and the affection of the saints. You now have to leave for India where you have to spread this high order, so that this order may shine there, and through your training, people of high calibre will benefit."

Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ هَادِي excused himself due to his weakness, but Hazrat Mawlānā Khawājī 'Amkāngī رَحْمَةُ اللَّهِ هَادِي insisted upon him. A dervish who was a relative of Hazrat Mawlānā Khawājī 'Amkāngī رَحْمَةُ اللَّهِ هَادِي said, "When those who had spent years in the company of Hazrat Mawlānā and those followers who had acquired his *Nisbah* heard that Hazrat Mawlānā had granted Hazrat Khwājah *Khilāfah* and '*Ijāzah* after a mere few days and then despatched him to India, they were unhappy and began speculating amongst themselves. When Hazrat Mawlānā learnt about this he said, 'You do not know that he first completed his work before coming here. This person only rectified his states with me, nothing

more. Certainly someone who has such perfection will swiftly attain success and return.”¹²²

His Lofty States

He attained a lofty state of *Wajd* and *Ẓawq* [spiritual taste] and was extremely humble. He used to hide his high states from both male strangers and female non-relatives and never considered himself worthy to lecture and guide others. If someone came to him to gain inner benefit, then he would say, “I have nothing with me. You should therefore seek some saint. If you do find such a person then do let me know as well.”

In short, he fled from claiming any status for himself and instead served visitors and sought to put them at ease. He had an amazing spiritual condition and powerful effect on others. His mere glance was sufficient to change a person’s life. One who spent time in his company for the first time would acquire spiritual zeal, and be amongst those spiritually in love. His very first focus on a follower and instruction would set his heart flowing [with Allāh’s remembrance].

His *fayḍ* and affection for all creation was all-encompassing as demonstrated by the following incident. A young man lived in his neighbourhood. He was involved in many forms of sin. Despite knowing this, Hazrat Khwājah Bāqī Billāh رحمۃ اللہ علیہ overlooked it. However, his *murīd*, Khwājah Ḥusāmud Dīn Dehlawī رحمۃ اللہ علیہ complained to the authorities about the youngster. They apprehended him and jailed him. When the Shaykh learnt about this, he became angry with the *murīd* and questioned him about it.

“Hazrat,” he replied, “He was a major and open sinner!”

Hazrat Khwājah Bāqī Billāh رحمۃ اللہ علیہ took a deep breath and said, “Yes, you are people of piety and Taqwā, hence you could perceive his sin and evil. I do not consider myself any better than him, hence I could not ignore myself and complain to the authorities against him.”

¹²² *Taẓkirah Khwājah Bāqī Billāh رحمۃ اللہ علیہ, Mawlānā Nasīm Aḥmad Farīdī, referencing ‘Aqwāl-e-Salaf’, v. 3, pp. 47-49*

He then interceded with the authorities on his behalf. Upon releasing him, he repented and became one of the pious ones.

Whenever a *murīd* made a mistake, Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ would say, "This is in fact my mistake which manifested itself through him."¹²³

The author of *Zubdatul Maqāmāt* wrote:

Hazrat Khwājah was residing in Lahore when it was stricken with drought. The people's hunger and starvation affected him to the extent that he stopped eating for several days. When food was presented to him during those days, he would remark, "This is hardly fair that people are starving, gasping from their throats and thrashing about and I should eat."

*He would send all the food to the starving people whilst he persisted in hunger.*¹²⁴

Effect of his Focus

One night during Ramaḍān, Hazrat Khwājah Bāqī Billāh's رَحْمَةُ اللَّهِ Khalīfah, Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ, sent an attendant with some *fālūdah* to Hazrat Khwājah رَحْمَةُ اللَّهِ. He was a simple man and went straight to the special door. Out of affection, and not wanting to wake anyone else up, Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ went to fetch the *fālūdah* himself. He took it and asked, "What is your name?"

"I am called Bābā," he replied.

Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ pronounced, "You are Shaykh 'Aḥmad Sirhindī's servant, you are indeed ours."

As he returned, the Nisbah of *Jazb* [drawn by Allāh] and *Sukr* [spiritual intoxication] overcame him. Shouting and falling, he returned to Hazrat

¹²³ *Da'wat wa 'Azīmat*, v. 4, p. 146, referencing 'Aqwāl-e-Salaf, v. 3, pp. 50-51

¹²⁴ *Tazkirah Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ*, Mawlānā Nasīm Aḥmad 'Amrawī

Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ. Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ asked him what had transpired. He replied that the earth, heaven, trees, stones, everything was shining so much that he could not describe it. Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ remarked that that had happened to the poor fellow when Hazrat Khwājah had appeared before him, but that was but a ray of his sun which befell him.¹²⁵

His Sayings

- “If a *Sālik* is trapped in sin or is inclined to the world then the cause is definitely one of the following. He does not content himself with that amount which is necessary; or he mingles with the public; or his time is not filled with remembrance of Allāh; or he seeks something other than Allāh from Allāh; or he does not inflict *mujāhadah* upon his ego; or he does not accept the eternal laws with a full heart.”
- “*Tawakkul* – reliance upon Allāh – does not mean that you abandon all means, hold your hands and sit. That is in fact contrary to etiquette. *Tawakkul* is in fact to establish and maintain means, for example, writing etc. However, one does not keep one's gaze fixed upon the means, nor place one's reliance upon it. The means are but a doorway which Allāh created to reach Him, the Master of the means.”
- Those seeking Allāh should not hanker after *kashf* in any form. There are two kinds of *kashf*. The first is worldly which is absolutely unneeded. The second is related to matters of the hereafter, but this is so clearly already present in the Qur'ān and Sunnah, which is sufficient for one to practice upon. *Kashf* is no comparison to the Qur'ān and Sunnah.¹²⁶

¹²⁵ *Mashā'ikh Naqshbandīyah Mujaddidiyah*, pp. 133-134

¹²⁶ *Mā shā'allāh!* How excellently he has explained the reality – Author.

- “Correct belief, observance of the laws of Sharī‘ah, sincerity and constant focus on Allāh are great bounties. No *Ẓawq* [spiritual tasting] or *Wajd* can ever equal these greatest of bounties.”¹²⁷

Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللهِ attained such a degree of self-annihilation, that instead of ‘Abdul Bāqī (Slave of the Ever-Remaining) he became more famously named amongst people as Bāqī Billāh (Remaining with Allāh). As he progressed even further, he said, “The belief of *Waḥdatul Wujūd* is a narrow path, the highway of the Prophets is not.”¹²⁸

Demise

This rider in the fields of self-annihilation reached his aimed at destination in 1012 Hijrī, whilst calling out, “Allāh! Allāh!” loudly. Yet the atoms in the cosmos testify to his status and yet he remains in another way.

هرگز نمیرد آنکه دلش زنده شد به عشق

ثبت است بر جرئہ عالم دوام ما

*Eternal is the one whose heart has awakened to Love
This is how Eternal Records my life define*

**Hazrat ‘Imām Rabbānī Mujaddid Shaykh ‘Aḥmad Fārūqī
Sirhindī رَحْمَةُ اللهِ**

گردن نہ جھکی جس کی جہانگیر کے آگے

جس کے نفس گرم سے ہے گرمی احرار

وہ ہند میں سرمائے ملت کا نگہبان

¹²⁷ Subḥānallāh! Recognition of a great bounty is a great bounty in itself – Author.

¹²⁸ *Mi‘yārus Sulūk Rāfi‘ul ‘Awhām wash Shukūk, Shāh Muḥammad Hidāyah ‘Alī Naqshbandī Mujaddidī Jaypurī رَحْمَةُ اللهِ, p. 133, Intizhāmī Publishers, Kānpūr*

اللہ نے بروقت کھل جس کو خبردار

*He never bent his neck to the Emperor called Conqueror of the World;
His life was hot with the heat of freedom.
He was an investment for India, guardian of the community;
Allāh sent him at an opportune moment for him who should beware.*

Name and Lineage

His blessed name was 'Aḥmad. 'Abdul 'Aḥad was his august father. His ancestry, twenty-eight generations up, links with 'Amīrul Mu'minīn 'Umar al-Fārūq bin al-Khaṭṭāb ؓ. Hazrat رَحْمَةُ اللَّهِ himself was proud of this sacred lineage. His ancestors included many great scholars and dervishes. His august father, Hazrat Makhdūm 'Abdul 'Aḥad رَحْمَةُ اللَّهِ, in particular, was a noted scholar and a saint of great *Nisbah* of the Chistī order. He was amongst the Khulafā' of Hazrat Ruknud Dīn رَحْمَةُ اللَّهِ, the son of Hazrat Shaykh 'Abdul Quddūs Gangohī رَحْمَةُ اللَّهِ. He also had *'Ijāzah* in the Qādirī order. He taught books of both narrative and intellectual form and quenched the spiritual thirst of his followers with his *Fayḍ*. May Allāh have mercy upon them all.

Homeland and Birth

His ancestors emigrated from their homeland in al-Madīnah at-Ṭayyibah to Kābul. Some saint along the line left for India and took a liking to Sirhind. He settled there and eventually that was where Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ was born. His children and grandchildren resided there for some time.

He was born in the middle of Friday night, the 14th Shawwāl 971 Hijrī. He father had a strange dream before his birth.

Darkness engulfed the entire world. Pigs, apes and bears were killing people. Suddenly a light emerged from my chest. A throne became visible in it. A person sat on it, resting on a pillow. The oppressors and heretics were slaughtered in front of him like sheep. Someone was reciting in a loud voice:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Truth has come and falsehood has been vanquished! Indeed falsehood was ever bound to be vanquished. [al-'Isrā': 81]

In the morning Hazrat 'Abdul 'As be^{رحمۃ اللہ علیہ} asked Hazrat Shāh Kamāl Kīt'hli^{رحمۃ اللہ علیہ} for an interpretation of the dream. He replied, "A son will be born unto you. Through him, the darkness of heresy and innovation will be dispelled."

Subhānallāh! What a true dream and what an authentic interpretation was given!

Acquisition of Knowledge

He memorised the Qur'ān in a very short span of time. He then dedicated himself to the acquisition of knowledge. He studied most of the syllabus under his saintly father, and the remainder under other scholars of Sirhind. He also studied books of Taṣawwuf under his father, e.g. *Taqarruf*, *'Awāriful Ma'ārif* and *Fuṣūṣul Hikam*, etc. He attained the *sanad* of Ḥadīth from Hazrat Shaykh Ya'qūb Kashmīrī^{رحمۃ اللہ علیہ}. He also studied Ḥadīth and Tafsīr under a pious scholar of the era, Hazrat Qāḍī Bahlūl Badakhshānī^{رحمۃ اللہ علیہ}. He obtained his *sanad* as well.

Acquisition of Ṭarīqah

In the beginning, Hazrat^{رحمۃ اللہ علیہ}, rendered *Bay'ah* to his father according to the Chistī order and completed the path of *Sulūk*. He then also pledged into the Qādirī order under his father who instructed him in that order as well. He received Khilāfah from Hazrat Shāh Sikandar^{رحمۃ اللہ علیہ}, grandson of Hazrat Shāh Kamāl Kīt'hli^{رحمۃ اللہ علیہ}. At the age of 17 he had already become accomplished in the outer and inner sciences and proceeded to give lessons in both, in the presence of his father.

His heart was then seized with a yearning to accomplish the Naqshbandī order. This yearning steadily increased until it reached the level of intense love. He kept this love within himself and continued his work.

His noble father رَحْمَةُ اللَّهِ passed away in 1007 Hijrī. He thereupon resolved to perform Ḥajj of Allāh's House. He left his hometown and reached Delhi, where he met Mullā Ḥasan Kashmīrī رَحْمَةُ اللَّهِ, who mentioned Hazrat Khwājah Bāqī Billāh 'Aḥrārī رَحْمَةُ اللَّهِ to him. A strange state overcame 'Imām Rabbānī رَحْمَةُ اللَّهِ as he heard about Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ and he went to meet him. Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ was normally of a very formal disposition, but contrary to his normal ways, he met Hazrat 'Imām Rabbānī رَحْمَةُ اللَّهِ most energetically and affectionately. When he heard about his intention to perform Ḥajj he said, "Ḥajj certainly brings good fortune in both worlds. However, if there is no obstacle to you doing so, then remain at least for a month in my company. If that is not possible, then at least a week."

Hazrat Imām Rabbānī رَحْمَةُ اللَّهِ offered no excuse and accepted to remain with Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ.¹²⁹

The company of Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ had such a rapid effect on him, that within two days Hazrat Imām Rabbānī رَحْمَةُ اللَّهِ requested to render *bay'ah* to him. Again contrary to his normal ways, Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ immediately accepted Hazrat Imām Rabbānī رَحْمَةُ اللَّهِ into the Naqshbandīyah order. He instructed him with Ṣikr and focused on his heart. His heart immediately started beating with Ṣikr.

Hazrat Imām Rabbānī رَحْمَةُ اللَّهِ remained for two-and-a-half months in Delhi. During that short time he acquired perfect *Nisbah* in the Naqshbandī order. The essence of Naqshbandī *Nisbah* is permanent presence and awareness without any absence. This is an interpretation of the Ḥadīth,

اَلْاِحْسَانُ اَنْ تَعْبُدَ اللّٰهَ كَمَا تَنْتَ تَرَاهُ فَاِنْ لَمْ تَكُنْ تَرَاهُ فَاِنَّهُ يَرَاكَ

¹²⁹ In my opinion it is possible that the Ḥajj was still optional upon 'Imām Rabbānī رَحْمَةُ اللَّهِ whereas *Nisbah* with Allāh is compulsory. Hence Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ told him to remain with him – Author.

Ihsān is that you worship Allāh as if you see Him. If you are unable to see Him, He sees you.

Thereafter Hazrat Imām Rabbānī رَحْمَةُ اللَّهِ left Sirhind twice again to attend his guide, Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ, in Delhi. These total of three visits to his Shaykh were sufficient for him. During his first visit Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ had given the glad tidings, “You have attained complete *Nisbah* in the Naqshbandī order. There is hope that you will draw ever closer to Allāh each day.”

During the second visit he granted him the robe of *Khilāfah* and permission to teach *Ṭarīqah* to the seekers of Allāh and to guide and advise them. He deputed Hazrat Imām Rabbānī رَحْمَةُ اللَّهِ to teach *Ṭarīqah* to his most special companions. He pronounced many great glad-tidings in his regard. He seated him at the head of his circle of focus and said to his followers, “Whilst he is present nobody should cast his attention towards me.”

Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ detected some laxity in some of them in fulfilling this command. He therefore said, “Shaykh ‘Aḥmad is that sun in whose light a thousand stars such as us are but dim.”

At the time of his departure, Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ said, “I feel very weak. I do not have hope of living much longer.”

He called for his two sons, Hazrat Khwājah ‘Ubaydullāh رَحْمَةُ اللَّهِ and Hazrat Khwājah ‘Abdullāh رَحْمَةُ اللَّهِ, who were both babies, and instructed Hazrat Imām Rabbānī رَحْمَةُ اللَّهِ to cast his spiritual focus on them in his presence. He then said, “Cast your focus on their absent mothers as well.” He did so and the effect of his focus became immediately apparent.

When Hazrat Imām Rabbānī رَحْمَةُ اللَّهِ was taking leave upon his third visit, Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ said, “When I intended coming to India, I performed *Istikhārah Ṣalāh*. After I did this, a little bird which was singing most sweetly came and sat on my hand. I took my saliva and was placing it in its beak. In turn it had sugar in its claws which it placed in my mouth. I narrated this incident to my guide, Hazrat Khwājah ‘Amkāngī رَحْمَةُ اللَّهِ. My *Pīr-Murshid* replied, “That bird is a creature of India. In India

there will be such a person whom you will train. Through him an entire cosmos will be enlightened and you too will receive a share of that.”

Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ declared Hazrat Imām Rabbāni رَحْمَةُ اللَّهِ to be the fulfilment of those words.¹³⁰

After acquiring this *fayḍ* and perfection, Hazrat 'Imām Rabbāni رَحْمَةُ اللَّهِ undertook isolation in Sirhind until the time arrived for him to embark on the work of spreading his *fayḍ* and guiding and perfecting the seekers. He used to write detailed reports to his Shaykh on the conditions of those seeking guidance and the progress of the brethren of *Ṭarīqah*. Indications, dreams and spiritual states manifested which convinced him that Allāh was to take great work from him and utilise him for a great service of Islām.¹³¹

Renewal of Islām

Hazrat Imām Rabbāni رَحْمَةُ اللَّهِ began his work of *Tajdīd* (Renewal of Islām) in the fields of Sunnah, *Bid'ah* (innovation), philosophy and Taṣāwwuf, and is thus known as Mujaddid (Renewer) 'Alfi Thānī (of the second millennium). He himself wrote to his distinguished son, Hazrat Khwājah Muḥammad 'Abdullāh رَحْمَةُ اللَّهِ on the prevailing conditions of the time.

'Akbar was the Emperor of India during the time of Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ. Under the façade of administrative reform, he instituted a new religion called *Dīn 'Ilāhī*, the “Divine Religion”. The majority of the 'Ulamā' accepted the authority and “reforms” of 'Akbar. When he started to give Hinduism preference over 'Islām, Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ openly and most severely denounced disbelief and the practices of disbelief and clarified pure monotheism in opposition to *Dīn 'Ilāhī*. He campaigned amongst 'Akbar's court-'Ulamā' as well as amongst like-minded 'Ulamā', to replace Khusrū with Jahāngīr as imperial successor. After Jahāngīr assumed the throne, Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ began writing letters to most of Jahāngīr's courtiers.

¹³⁰ *Al-Khuṭbah ash-Shawqīyah fī Ḥaḍratil Mujaddidiyah, Hazrat Mawlānā 'Abdush Shukūr Ṣāhib Lucknowī, pp. 22-24*

¹³¹ *Da'wat wa 'Azīmat, v4, pp. 251-253*

One such letter to a courtier stated, "If the customs and dignity of the Muslims can be instituted from the beginning of the Imperial reign, then what not can be achieved? If however, Allāh forbid, there is a deficiency or delay in this, then the future bodes great difficulty in the venture of the Muslims. It remains to be seen which person of means will have this good fortune and who amongst the royalty will achieve this wisdom. *ذلك فضل الله يؤتيه من يشاء* *That is the bounty of Allāh, He bestows it upon whom He wishes.*"¹³²

Thus Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ شَهِيدٌ shook and awoke Jahāngīr's courtiers. The Emperor himself acknowledged his wisdom and capabilities and invited him to act as his advisor. Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ شَهِيدٌ accepted upon certain conditions. He therefore managed to save the Islamic civilisation and culture from Hindu influences. That is why his name makes it to the top of the list of names in India's Islamic history. The services which Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ شَهِيدٌ rendered to Islām are indeed worthy of being written in liquid gold.

The world was so filled with innovations during that time that it could be thought that the rivers of darkness had overflowed their banks and the dying light of the Sunnah appeared to be a mere flicker of a firefly in the intense dark night.

Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ شَهِيدٌ lived in such a time when a supposedly Muslim regime resolved upon the uprooting of Islām and the *Khānqahs* where places where the Sunnah was not valued and where it was clearly and unashamedly declared, "*Sharī'ah* and *Ṭarīqah* are two separate roads. Their paths and ways are different to teach other. Their laws are distinct from each other."

Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ شَهِيدٌ however announced that *Ṭarīqah* is subservient and an assistant to *Sharī'ah*. Perfection in *Sharī'ah* takes preference to spiritual ecstasies and visions. Practicing upon a single commandment of *Sharī'ah* is more beneficial than a thousand years of

¹³² *Tazkirah Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ شَهِيدٌ*

riyāḍah. If done with the intention of observing a Sunnah, then napping in the afternoon is superior to staying awake the entire night in worship. The acts of the Ṣūfīyā' is no proof for something being permissible or forbidden. Proof is obtained from the Qur'ān, Sunnah and books of jurisprudence. The *riyāḍah* of the people of misguidance takes them away from Allāh, not closer. Image and forms of the unseen lead to trivia and play. The obligation of *Sharī'ah* does not lapse.

In another letter he addressed the custom of preferring optional acts to obligatory acts, "Deeds which draw one closer to Allāh are either of an obligatory nature or optional. Optional acts are nothing in comparison to the obligatory acts. Fulfilling an obligatory act within its due time is better than a thousand years of optional acts, even if rendered with the purest of intentions."

In another place he addressed the issue of the purity which non-Muslims and open sinners gained through their abstentions. He wrote, "Real *Ṭaṣawwuf* and purification is dependent upon pious deeds. Pious deeds are encompassed in what pleases the King. This in turn is dependent upon His sending of Messengers. Thus by removing Prophets from the equation, real purification is not easily possible. The purification which the unbelievers and sinners attain is the purification of the ego, not the heart. Purification of the ego in and by itself leads to nothing but an increase in misguidance. It shows the way to nothing but loss. Then as far as the revelation of unseen matters which these unbelievers and sinners sometimes experience, it is nothing but *istidrāj* (supernatural leeway granted to the evil ones) which brings nothing but destruction and loss to that group."¹³³

His Sayings

- Speaking to Mullā Muḥammad Lāhorī رحمہ اللہ, Hazrat Mujaddid 'Alfi Thānī رحمہ اللہ said, "Sharī'ah consists of three portions – knowledge,

¹³³ *Ta'rīkh Da'wat wa 'Azīmat*, v. 4, pp. 245-249; referencing 'Aqwāl-e-Salaf, pp. 116-118

action and sincerity. When all three parts are not established, then Shari'ah is not established. When Shari'ah is established then Allāh's pleasure is attained, which is far above every other good fortune in the world and the next. *Ṭarīqah* and *Ḥaqīqah* by which the Ṣūfiyā' distinguish themselves, are both the handmaidens of Shari'ah, in that they perfect the third aspect of sincerity. Thus both are attained solely for the sake of Shari'ah."

- "Spiritual states and ecstasies, sciences and realisations which become obstacles during the path are not the aims. One has to pass by them and reach the station of Allāh's pleasure, which is the final station of *sulūk*. The purpose of ascending the stages of *Ṭarīqah* and *Ḥaqīqah* is nothing other than acquisition of sincerity. It is through sincerity that the station of pleasure is attained. Those who are short-sighted make spiritual states and ecstasies their aim and seek visions and manifestations. Such people are deprived of the perfections of Shari'ah. On the other hand, there is no doubt that the station of sincerity and the rank of pleasure are attained after traversing states and ecstasies, which are thus assistants to the real goal. This matter became clear to this poor one, through the blessings of Rasūlullāh ﷺ, after travelling this path for ten years."¹³⁴
- Hazrat Mujaddid 'Alfi Thānī رحمه الله used to prescribe Ṣikr and what a person should concentrate on based on each individual's condition and capability. However, he instructed all with raising the standard of their determination, following the Sunnah, always remaining engaged in Ṣikr, meditating on the presence of Allāh and hiding their states. He most strongly emphasised on repeating *Kalimah Ṭayyibah* – لا اله الا الله محمد رسول الله. He said, "*Kalimah Ṭayyibah* encompasses the words of perfection of sainthood and prophethood."
- "I have no stronger desire than to just sit in isolation and repeat this *Kalimah* with sweetness and delight, but what to do, all wishes are not easily accomplished."¹³⁵

¹³⁴ *Maktūb, v1, as referenced in Taṣawwuf Kyā Hay?, Mawlānā Muḥammad Manzḥūr Nu'mānī رحمه الله*

¹³⁵ *Mashā'ikh Naqshbandīyah, p178*

- “Salvation is impossible for as long as the ego is not purified and inner pride tended to. It is absolutely necessary to plan on the eradication of this disease to the extent that it does not recur even until the finality of death. *Kalimah Ṭayyibah* – لا اله الا الله – has been instituted to negate all external and internal false gods. It is extremely beneficial and appropriate for the purification of the self. The seniors of the order had chosen *Kalimah Ṭayyibah* for the purification of the ego. Whenever the ego enters a state of disobedience and breaks its vows to Allāh, then renew your faith by way of repeating this *Kalimah*. Rasūlullāh ﷺ said that faith is refreshed through the recitation of لا اله الا الله. A noble Ḥadīth mentioning the virtue of this *Kalimah* states that if the entire heavens and earth were placed in one pan of the scale and this *Kalimah* is placed in the other pan, then most certainly the pan with the *Kalimah* will drop down.”¹³⁶
- “The greatest means of preserving your desire is to thank Allāh for it. Allāh mentions in regards having acquired your desire:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

If you are grateful I shall most certainly increase for you.

Another means of protecting your desire is to constantly plea in Allāh’s court, so that the seeker’s face of desire is never averted from the most beautiful Ka’bah. If sincere pleading and humility is not immediately possible, then at least present the outer form of humility and submission. It is stated in a Ḥadīth, ‘If you cannot weep then make as if you are.’”¹³⁷

- Hazrat Mujaddid ‘Alfi Thānī رَحْمَةُ اللَّهِ was often heard saying, “What is the worth of our deeds and efforts? Whatever it is, it is by the grace of Allāh. If there is a means, it is through following the Chief of the first and last generations ﷺ. Whatever Allāh has granted, is because of following and obeying His way, in

¹³⁶ *Tajalliyāt Rabbānī, v1, p70*

¹³⁷ *Tajalliyāt Rabbānī, v1, p77*

particular and in general. Whatever has not been gained is solely because of deficiency in complete following of the commands of Sharī‘ah.”

- One day he said, “One day I had to relieve myself but forgetfully entered with my right foot. On that day I was deprived of so many spiritual experiences.”
- One day he told Ṣāliḥ Khatlānī, “Bring me some clove from my sack.”

He went and returned with six cloves. He looked at them and said in a displeased tone, “Our Ṣufīs still do not know that the Ḥadīth states, ‘Allāh is an odd number and loves odd numbers.’ It is recommended that you take care of odd numbers.”¹³⁸

- “After traversing all the spiritual stations, I have reached a conclusion which you should realise right at the beginning. From the very first day you should resolve that however many Sunnah of Nabī ﷺ there might be, you will attempt to implement them. Then witness the resultant blessings and light. Then witness the resultant sweetness of life.”¹³⁹
- The second letter of the third volume, is titled, “Letter to a son, Khwājah Muḥammad Ma‘ṣūm Ṣāḥib.” After praising Allāh and conveying salutations upon Rasūlullāh ﷺ, it states, “My dear son! Tests may be bitter and distasteful, but if they come your way then it is a great blessing. If you currently easily experience opportunity, then thank Allāh and continue with your work. Do not let a single moment, a single second of opportunity go to waste in being idle. Spend them in three activities: recitation of the august Qur’ān; lengthy recitation of the Qur’ān in Ṣalāh; and repetition of *Kalimah Ṭayyibah* لا اله الا الله . Be engaged in any of the three during a given moment. The word *lā* (no) is a negation of worshipping the self. Put aside your personal goals and desires. To ask for your desire is also a claim to your being a god.”
- Letter 73 written to Qelaj Allāh bin Qelaj Muḥammad Khān, “Dear son! The world is a setting for trials and tests. Its outer aspect is coloured with the decorations of falsehood. Its form is an

¹³⁸ *Ta’rīkh Da‘wat wa ‘Azīmat, v.4, p.175*

¹³⁹ *‘Iṣlāḥī Khuṭubāt, p. 212, Mawlānā Taqī ‘Uthmānī*

imaginary beatification of mole, line, hair and cheek. When one gazes at the world, it seems sweet and fresh. In reality it is a corpse to which fragrance has been applied to cover the stench. It is a ruined house, filled with flies and insects. It is a mirage which offers fictional water. It is sugar with poisoned mixed therein. Its inside is utterly ruined and dead. Despite its filth, it treats its people most badly. Those hankering after this world are insane and enchanted. Those who are trapped in its love have lost their senses and are deceived. He who entangles himself in its outward aspect is forever marked at a loss. He who casts a lustful gaze at its sweetness and freshness faces eternal regret.”¹⁴⁰

- Letter 2 of volume 3, section 8, page 7 is written from jail to his illustrious sons, Hazrat Khwājah Muḥammad Sa’īd رَحْمَةُ اللَّهِ and Hazrat Khwājah Muḥammad Ma’sūm رَحْمَةُ اللَّهِ,

“All praise be to Allāh in good times and during difficulty. Allāh has given you the opportunity of time, so thank Him and remain focused on your task. Free time is not allowed for you, not for a moment, not for a second. Spend your time in three activities: recitation of the august Qur’ān; lengthy recitation of the Qur’ān in Ṣalāh; and repetition of Kalimah *Tayyibah* - لا اله الا الله. The word *lā* (no) is a negation of worshipping the self. Put aside your personal goals and desires.

This is easy to implement during the days of tests. During other times passion and desires are (as insurmountable) as Ṣul Qarnayn’s wall. So remain in isolation and engage in this task. This opportune moment is a bounty. During the time of tribulation, Allāh accepts a lesser amount of deeds, many deeds are not required as compared to the times of ease when much *riyāḍah* and *mujāhadah* is required.

Whether we meet again or not, I advise you not to hang onto any desire or wish. Inform your mother of this as well and make her aware. Remain engaged in Allāh’s remembrance. Do not engage in any other talk, even study of books and revision with students. This time is solely for Ṣikr.

The lusts of the ego are false gods. Trample them and eliminate them. Let there remain no goal or desire in your heart. Even my

¹⁴⁰ ‘Aqwāl-e-Salaf, v.4, p. 226

release which you aim for should no longer be your goal. Be pleased with Allāh's decree, act and intention. Have no goal beside that Being mentioned in the affirmative part of the *Kalimah* (لا اله الا الله), that Being who is the Unseen of the unseen, and is Behind the subtlest of all knowledge and thoughts. Consider wherever you are sitting to be your homeland. Wherever you may spend your few days of life, spend them in the remembrance of Allāh. Worldly affairs are easy. Focus on the hereafter. Continue comforting your mother and turn her attention as well to the hereafter.”¹⁴¹

His Famous Khulafā’

It is said that Hazrat Mujaddid ‘Alfi Thānī رَحْمَةُ اللهِ عَلَيْهِ had several thousand great Khulafā’. It is near impossible to number them. Nevertheless, some of them will be listed here for the sake of blessing:

1. Mīr Khān Nu‘mān رَحْمَةُ اللهِ عَلَيْهِ
2. Khwājah Muḥammad Hāshim Kishmī رَحْمَةُ اللهِ عَلَيْهِ
3. Hazrat Shaykh Ādam Bannūrī رَحْمَةُ اللهِ عَلَيْهِ
4. Hazrat Shaykh Muḥammad Ṭāhir Lāhorī رَحْمَةُ اللهِ عَلَيْهِ
5. Hazrat Shaykh Badī‘ud Dīn Sahāranpūrī رَحْمَةُ اللهِ عَلَيْهِ
6. Mawlānā Badrud Dīn Sirhindī رَحْمَةُ اللهِ عَلَيْهِ
7. Khwājah Muḥammad Ma‘ṣūm Sirhindī رَحْمَةُ اللهِ عَلَيْهِ

The Lights of Companionship

Courtesy of the noble and affectionate al-Ḥājj ‘Anīs Pukhāṣwī (‘Ilāhābādī)
– may his excellence increase:

<p>قلب کو اک سرور ملتا ہے تب کہیں جا کے طور ملتا ہے اس کو ساحل ضرور ملتا ہے شرعیہ دل بہی چور ملتا ہے</p>	<p>نور والوں سے نور ملتا ہے عزم موسیٰ تو چاہئے پہلے جو بہی گرداب میں نہ ہو مایوس میں ے گھر کی بھلا تلاشی کئی؟</p>
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¹⁴¹ *Al-Khuṭbah ash-Shawqīyah*

ابل درہل کی صحبتوں میں انہیں صرف عجب و غرور ملتا ہے

*Light is acquired from the people of light;
The heart receives a kind of delight.
The resolve of Mūsā عَلَيْهِ السَّلَام is required first;
Then you can go and receive Mount Sinai.
Whoever is not afraid of falling in the water;
Will definitely reach the shore.
So what if I have forgotten to search for my home?
Even the thief earns the mirror to the heart.
All 'Anīs ever got from the company of worldly ones;
Is nothing but vanity and arrogance.*

Hazrat Khwājah Muḥammad Ma'ṣūm Sirhindī رحمۃ اللہ علیہ

He was the third son of Hazrat Mujaddid 'Alfi Thānī رحمۃ اللہ علیہ. He was born on Monday, the 11th Shawwāl 1007 Hijrī. Hazrat Mujaddid 'Alfi Thānī رحمۃ اللہ علیہ said, "The birth of Muḥammad Ma'ṣūm heralded much good fortune and blessings. In few months after his birth, I presented myself in attendance to Hazrat Khwājah Bāqī Billāh رحمۃ اللہ علیہ and rendered *bay'ah* to him. After being honoured with this *bay'ah*, I achieved whatever spiritual treasures that then followed."

He studied some of the syllabus books from his elder brother, Hazrat Khwājah Muḥammad Ṣādiq رحمۃ اللہ علیہ, but studied most of the books under his illustrious father رحمۃ اللہ علیہ and Shaykh Muḥammad Ṭāhir Lāhorī رحمۃ اللہ علیہ. The author of *Zubdatul Maqāmāt*, Khwājah Muḥammad Hāshim Kishmī رحمۃ اللہ علیہ, wrote:

I personally heard Hazrat Mujaddid رحمۃ اللہ علیہ saying, "Muḥammad Ma'ṣūm absorbs my Nisbah daily, just as the author of Sharḥul Wiqāyah memorised al-Wiqāyah from his paternal-grandfather."

Hazrat Mujaddid Ṣāhib رحمۃ اللہ علیہ also addressed his son thus, "My son! Complete your studies as quick as possible, because great work is to be taken from you."

He complete his studies in the narrational sciences and intellectual sciences at the age of sixteen. He had memorised the Qur'ān in the short span of three months. He traversed the stages of *Sulūk* under the supervision of his father and attained *Khilāfah*. Upon the death of his father in 1034 Hijrī, he succeeded him to his post of guiding the seekers in the path. Both Arabs and non-Arabs benefited from his spiritual perfections.

He travelled to the Ḥaramayn where he performed the Ḥajj and was blessed to visit Rasūlullāh ﷺ. Upon returning to India, he went to Sirhind where he spent his noble life in teaching and benefiting mankind spiritually. He not only guided people, but learning and teaching was a most beloved occupation. He used to teach *Tafsīr Bayḍāwī*, *Mishkāṭ Sharīf*, *Hidāyah*, *ʿAḍudī* and *Talwīḥ* to his students.

Shaykh Murād bin ʿAbdullāh al-Qazānī wrote:

Khawājah Ma'sūm was a sign from amongst Allāh's signs. He filled the world with light, just as his august father had done. Through the blessings of his lofty spiritual focus, he dispelled the darkness of ignorance and innovation. The effects of his pious company transported thousands of people to the high stage of spirituality. It is said that he had 900,000 followers and 7,000 Khulafā'. Three Moghul Emperors – Jahāngīr, Shāh Jahān and ʿĀlamgīr – pledged bay'ah to him, one after the other. Amongst them, ʿĀlamgīr رَحْمَةُ اللَّهِ was especially his most sincere murīd, and had confidence in his brothers as well. Many other high ranking figures amongst the ruling class also pledged to him. His circle of bay'ah included the senior scholars of the time. The famous author in Logic, ʿUstāz Mīr Zāhid, was his murīd. The famous Persian poet, Nāṣir ʿAlī Sirhindī, was also his murīd. He wrote poems about his Shaykh, such as:

چراغ ہفت محفل خواجہ معصوم

منور از فروغ ہند تا روم

*The lamp of the weekly gathering of Khawājah Ma'sūm;
casts a light from India to Rūm (Constantinople).*

Besides the above, many famous and accomplished personages drew their fayḍ from Khānqah Ma'sūmīyah.

His letters comprise three volumes, which have been published. These letters contain strange secrets, amazing points and wonderful knowledge. Every line manifests an outlook of, “ordering the good and forbidding evil.” Many letters are explanations and clarifications of the mystic knowledge of Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ عَلَيْهِ.

The spiritual lineage of India's famous expert in *Sharī'ah* and *Ṭarīqah*, Hazrat Mirzā Mazhhar Jān-e-Jānān رَحْمَةُ اللَّهِ عَلَيْهِ joins to Hazrat Khwājah Muḥammad Ma'sūm رَحْمَةُ اللَّهِ عَلَيْهِ with two intermediaries. This martyr spread the *fayḍ* of the Mujaddidī *nisbah* to hundreds of thousands of people. Who can estimate what was the total gardening to the rose-garden of Islām by the other Khulafā' of Hazrat Khwājah Muḥammad Ma'sūm رَحْمَةُ اللَّهِ عَلَيْهِ and the Khulafā' of his Khulafā'?

Hazrat Khwājah Muḥammad Ma'sūm رَحْمَةُ اللَّهِ عَلَيْهِ had six sons. All were accomplished recipients of his *fayḍ*. He also had six daughters. The sons were:

1. Shaykh Muḥammad Šibghatullāh رَحْمَةُ اللَّهِ عَلَيْهِ
2. Shaykh Muḥammad Naqshband Ḥujjatullāh رَحْمَةُ اللَّهِ عَلَيْهِ
3. Shaykh Muḥammad 'Ubaydullāh رَحْمَةُ اللَّهِ عَلَيْهِ
4. Shaykh Muḥammad 'Ashraf رَحْمَةُ اللَّهِ عَلَيْهِ
5. Shaykh Sayfud Dīn رَحْمَةُ اللَّهِ عَلَيْهِ
6. Shaykh Muḥammad Šiddīq رَحْمَةُ اللَّهِ عَلَيْهِ

He died whilst saying, “*As-salāmu 'alaykum*,” on the 9th Rabī'ul 'Awwal 1079 Hijrī. His journey from the temporary abode to the permanent

abode occurred during the reign of ‘Ālamgīr ﷺ. His tomb is located at Purānwār, Sirhind.¹⁴² May Allāh fill his resting place with light.

His Sayings

- Letter 177 written to Mullā Jamālud Dīn, “It is necessary that in resolving to bring about the implementation of Islāmīc Law, that you be active and alert. Make ordering good and forbidding evil your habit and way. Reviving abandoned Sunnahs should be considered a great work. Try to hide the spiritual occurrences which befall your heart. Do not place any reliance on spiritual manifestations and dreams. What benefit is there if you are proclaimed emperor or *Quṭb* of the era in a dream? The emperor and *Quṭb* remain those who have those positions in reality. If for the sake of argument you do become emperor in reality and the world submits to your rule, what piety has been achieved and what punishment of the grave and the hereafter has been lifted? People with firm resolve pay no attention to these kind of things. Instead, they remain striving for Allāh’s pleasure. They strive to eliminate their ego and hide their spiritual experiences.”¹⁴³
- Letter 58, written to Mullā Qāsim, “Honoured sir! Ṣalāh is the *Mi’rāj* of the believer. The state that you perform your Ṣalāh in, is like the state of your *Mi’rāj*, and is superior to all spiritual states. Other states compared to Ṣalāh is like a picture compared to reality. For example, consider the reflection seen in the mirror. What comparison does it have to the original form other than similarities in shape and image, nothing more. The extent that one perfects Ṣalāh is the extent to which one will draw *fayḍ* and blessings from it. Ṣalāh is perfected through consideration of the Sunnahs, making an effort on the etiquettes, lengthy recitation

¹⁴² *Mukhtaṣar Sawānīḥ Hazrat Khwājah Muḥammad Ma’ṣūm* ﷺ, an addendum to *Maktūbāt Muḥammad Ma’ṣūm*, Mawlānā Nasīm ‘Aḥmad Farīdī as printed in *Nuzhatul Khawāṭir*, v. 5, p. 419-420

¹⁴³ *Maktūbāt-e-Ma’ṣūm* ﷺ, Nasīm ‘Aḥmad Farīdī, p180

and bowing and prostrating according to the Sunnah. The beauty and perfection of Ṣalāh will become more apparent.”

- Letter 145, written to Muḥammad ‘Āshūr Bukhārī, “Sir, release yourself completely from the captivity of all besides the Ultimate Truth and Majesty. Progress in attaining closeness to Him. Utilise the blessings of *Kalimah Ṭayyibah*. The people of Allāh agree that there is no better statement than this blessed *Kalimah*. In this first part, the ready traveller negates all besides the true aim. The second part is affirmation of the true Being worthy of worship, and this is the essence of the entirety of *Sulūk*.

تا بجا روب لا نروبی راه نرسی در سرائی الا الله
*Until you do not travel the road of Lā;
 You will not reach the inn of ‘illallāh.*”

“Sir! The books of *Sharī‘ah* and *‘Aḥādīth* are the perfect references for perfection of etiquette and behaviour. Practise upon the requirements of Sharī‘ah and keep the Chosen One ﷺ as your leader in all affairs, in terms of his Sunnah. Salvation in the hereafter and closeness to Allāh are achieved through them. Exert yourself to the extreme in keeping your time constructive, for time is a most valuable commodity. Do not waste it in meaningless activity. Mix with people only to the extent that is necessary. In this path, mixing with people beyond necessity is a destructive beast. Consider spending the night in worship and weeping, to be a great bounty. Avoid being absorbed in transitory pleasures, for they remove the shine from the inside and muddy it. Meet every person with a cheerful face and manner. Order good and forbid evil completely. Do not be deficient in this. Adopt moderation in eating, sleeping and speech.¹⁴⁴

- A letter written to a seeker of the path, “Fill your time with *Ẓikr* and concern. Try to fill your inside with light. For that is the spot the Master gazes upon. Understand that enlightening the inside is through these means: perpetual *Ẓikr*, meditation, implementing the duties of your slavery - which means that you fulfil every *farḍ*,

¹⁴⁴ *Maktūbāt Khwājah Ma‘ṣūm, p. 123*

Sunnah and *wājib*, and avoid every innovation, prohibition and disliked act.

That person who exerts himself more in following the *Sunnah*, acting upon *Sharī'ah* and avoiding innovation, will acquire more inner light and Allāh will open a way for him. There is no doubt that following the *Sunnah* is the way to salvation. It is replete with benefit and elevates one's status. There is no question of contravening it. Anything outside of the realm of *Sunnah* is danger, it is danger! It is the path of Satan! Avoid it and be most cautious about it, for after the truth, what can there be besides misguidance? Matters of this firm religion which have been established through clear revelation cannot be abandoned because of futilities, fantasies and thoughts.¹⁴⁵

Khulafā'

He had many Khulafā'. However, since our order is via his noble son, Khwājah Naqshband the Second رَحْمَةُ اللَّهِ، our discussion will continue with him.

Hazrat Khwājah Muḥammad Naqshband رَحْمَةُ اللَّهِ

The name of Allāh's Proof, the Second Naqshband, was Muḥammad. He was the son of Hazrat Khwājah Muḥammad Ma'sūm رَحْمَةُ اللَّهِ and the grandson of Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ. He was born on Friday, the 26th Ramaḍān 1034 Hijrī. He benefited and acquired *sulūk* from his saintly father and noble uncle, Hazrat Khwājah Muḥammad Sa'īd رَحْمَةُ اللَّهِ. He remained for a lengthy time in his company, undergoing training, until he attained perfection in *sulūk* and recognition of Allāh. His father, Hazrat Khwājah Muḥammad Ma'sūm رَحْمَةُ اللَّهِ, then granted him Khilāfah, even though he had many Khulafā' already. He succeeded his father upon his demise and energetically fulfilled the task of the post of guidance and advice. He produced Khulafā' such as the Shaykh of his era, Hazrat

¹⁴⁵ *Maktūbāt Ma'sūmīyah, Nisbah Šūfyah, as referenced in 'Aqwāl-e- Salaf, v. 1, p. 162*

Khwājah Muḥammad Zubayr رَحْمَةُ اللَّهِ and other personalities of knowledge and virtue.¹⁴⁶

Hazrat Khwājah Muḥammad Sa‘īd رَحْمَةُ اللَّهِ used to say, “I never taught him, he came and taught me.”

He exerted himself in studying Fiqh, Ḥadīth and all other sciences of the time. In addition to the outer sciences, he also studied the inner sciences from his saintly father. Due to his powerful capability, he quickly attained such states and stations which cannot be comprehended or imagined.

Hazrat Khwājah Muḥammad Naqshband رَحْمَةُ اللَّهِ said, “When those experiences which I have to keep secret used to occur during my father’s life, I used to present myself in his presence and he used to remove the fever from my chest. After his death they rained down on me like a heavy downpour, yet now there is nobody to remove the knot from my chest.”

Demise

He passed away in 1114 Hijrī. May Allāh have mercy upon him.

Hazrat Khwājah Muḥammad Zubayr رَحْمَةُ اللَّهِ

His blessed birth was on Monday, the 5th Zūl Qa‘dah 1093 Hijrī. He was the eldest son and true image of Hazrat Shaykh ‘Abul ‘Alī رَحْمَةُ اللَّهِ, who was the son of Hazrat Khwājah Muḥammad Naqshband رَحْمَةُ اللَّهِ. He was thirteen years of age when his father, Hazrat Shaykh ‘Abul ‘Alī رَحْمَةُ اللَّهِ, passed away. His upbringing was therefore under the affection of his grandfather, Hazrat Khwājah Muḥammad Naqshband رَحْمَةُ اللَّهِ, who trained him to perfection of *sulūk* and foresaw much greatness in his future. Even during his childhood there were already signs of guidance and the light of sainthood shining from his face. After the demise of his grandfather, he

¹⁴⁶ *Taẓkirah Faḍl Raḥmān, Mawlānā Sayyid ‘Abul Ḥasan ‘Alī Nadwī رَحْمَةُ اللَّهِ*

carried on the enlightened work and through his high capabilities he became the focal point of the lofty Mujaddidī order.

Hazrat Shāh Ghulām ‘Alī Ṣāhib رحمۃ اللہ علیہ described him thus in *Durrul Ma‘ārif*:

He used to recite 10 Juz of the Qur’ān during ‘Awwābīn Ṣalāh [after Maghrib]. Thereafter a gathering would be held for males and he would focus upon them. He would then go home and have a gathering for the females. Thereafter he rested for a few hours in the middle of the night, arising for Tahajjud. In Tahajjud he would recite Sūrah Yāsīn forty or sixty times. After this he meditated until Ḍuḥā Ṣalāh. Thereafter a gathering would be held for males and he would focus upon them. After a short nap he would perform Ṣalāh for four hours until noon. The Ṣalāh encompassed lengthy recitation of the Qur’ān. This was followed by Khatm Khwājagān and Zhur Ṣalāh. After recitation of the Qur’ān, he had lunch. This was his only meal for the day and night. After ‘Aṣr he taught either Mishkāṭ Sharīf or the letters of Hazrat Shaykh ‘Imām Rabbānī [Mujaddid ‘Alfi Thānī] رحمۃ اللہ علیہ. In short, his entire day was spent in focusing on his followers and the work of guidance of creation.

One day he was passing by near the Jāmi‘ Masjid, when a massive crowd surrounded his mount. Shāh Gulshan رحمۃ اللہ علیہ was in the Jāmi‘ Masjid from where he saw the light emitting from the mount of Hazrat Khwājah Muḥammad Zubayr رحمۃ اللہ علیہ. He removed an old shawl from his head and instructed, “Set it afire.”

When the people asked why, he replied, “I have seen more light in that prince’s animal than I see in my shawl, whereas I have been observing *riyāḍah* in that shawl for thirty years.”

Someone remarked, “This is Hazrat Khwājah Muḥammad Zubayr.”

“Alḥamdu lillāh!” exclaimed Shāh Gulshan رحمۃ اللہ علیہ, “This is the son our Shaykh. Our honour remains intact.”

Hazrat Khwājah Muḥammad Zubayr’s رحمۃ اللہ علیہ legacy includes great Khulafā’ of which three attained great fame :

1. Hazrat Khwājah Ḍiyā’ullāh رحمۃ اللہ علیہ amongst whose Khulafā’ was Hazrat Shāh Muḥammad ‘Āfāq رحمۃ اللہ علیہ;

2. Hazrat Khwājah Muḥammad Nāṣir ‘Andalīb رَحْمَةُ اللَّهِ whose son and Khalīfah was Hazrat Khwājah Mīr Dard Dehlawī رَحْمَةُ اللَّهِ;
3. Hazrat Khwājah ‘Abdul ‘Adl رَحْمَةُ اللَّهِ who was the Khalīfah of Hazrat Shāh ‘Abdul Qādir Dehlawī رَحْمَةُ اللَّهِ, the translator of the Qur’ān and son of Hazrat Shāh Walī’ullāh Dehlawī رَحْمَةُ اللَّهِ.

Demise

He passed away on the 4th Zil Qa’dah 1151 Hijrī. His blessed body was transported to Sirhind, to be buried at the side of his noble forebears. May Allāh fill their resting places with light.¹⁴⁷

Hazrat Khwājah Ḍiyā’ullāh رَحْمَةُ اللَّهِ

He was amongst the progeny of Hazrat Khwājah Bahā’ud Dīn Naqshband رَحْمَةُ اللَّهِ. A trader in Kashmīr, his earnings were hundreds of thousands of Rupees. He presented himself to Hazrat Khwājah Muḥammad Zubayr رَحْمَةُ اللَّهِ, in his search for Allāh and donated all his wealth in Allāh’s way. He was perfected and granted Khilāfah. Hazrat Shāh Ghulām ‘Alī Ṣāhib رَحْمَةُ اللَّهِ used to say, “He who has not yet seen the Mujaddidī *nisbah* in human form, should gaze at Hazrat Khwājah Ḍiyā’ullāh.”

He also said, “Hazrat Khwājah used to weep at the end of the night and used to scold the people awake, saying, ‘How unjust your condition is! You claim to love Allāh. Your friend and beloved is attentive towards you while you are asleep and oblivious. You are liars in your claim of love, for the condition of lovers is as this:

در دشت ب جستجوئی لیلی می گشت

مجنون بخیال لیلی در دشت

لیلی می گفت تاز بانش می گفت

می گشت بدشت بزبانش لیلی

Majnūn is insane with thoughts of Laylā;

Insanely wandering in search of Laylā.

Wandering the desert, on his tongue Laylā;

Saying Laylā as long as his tongue can say.”

¹⁴⁷ *Tazkirah Faḍl Raḥmān wa Ḥalāt Mashā’ikh Naqshband*, pp. 263-264

Hazrat Shāh Muḥammad 'Āfāq Ṣāḥib رَحْمَةُ اللَّهِ

Hazrat Shāh Muḥammad 'Āfāq Ṣāḥib رَحْمَةُ اللَّهِ was born in 1160 Hijrī. The Mujaddidiyah Naqshbandiyah was the order his ancestors associated with. He attained perfection in it under the guidance of Hazrat Khwājah Ḍiyā'ullāh رَحْمَةُ اللَّهِ and was honoured with his *Khilāfah*. Hazrat Shāh Ghulām 'Alī Ṣāḥib رَحْمَةُ اللَّهِ wrote in the comment to *Siyarul Murshidīn*, "Hazrat Shāh Muḥammad 'Āfāq Ṣāḥib رَحْمَةُ اللَّهِ was distinguished in his time for his *nisbah* obtained from Hazrat Khwājah Ḍiyā'ullāh رَحْمَةُ اللَّهِ, who was amongst the Khulafā' of Hazrat Muḥammad Zubayr رَحْمَةُ اللَّهِ."

After the demise of Hazrat Khwājah Ḍiyā'ullāh رَحْمَةُ اللَّهِ, Hazrat Shāh Muḥammad 'Āfāq Ṣāḥib رَحْمَةُ اللَّهِ remained for some time in the company of Hazrat Khwājah Mīr Dard رَحْمَةُ اللَّهِ. He was the Khalīfah of his father, Hazrat Khwājah Muḥammad Nāṣir 'Andalīb رَحْمَةُ اللَّهِ, who was the Khalīfah of Hazrat Khwājah Muḥammad Zubayr رَحْمَةُ اللَّهِ. Allāh granted Hazrat Shāh Muḥammad 'Āfāq Ṣāḥib رَحْمَةُ اللَّهِ much general acceptance, and his fame spread to the horizons ('*āfāq*). People from Delhi to Kabul attained his *ḥayḍ*. He personally went to Kabul where the king of 'Aghānistān, Zamān Shāh, pledged *bay'ah* to him. In matters of *sulūk* he was like his noble Mashā'ikh and great ancestors – resolute, high-aiming and passionate. Mawlānā Faḍl Raḥmān Ṣāḥib said, "Our Hazrat (Hazrat Shāh Muḥammad 'Āfāq Ṣāḥib رَحْمَةُ اللَّهِ) used to recite salutations upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 10,000 times and *Kalimah Ṭayyibah* 50,000 times and in Tahajjud he completed ten *juz* of the Qur'ān. Yet so much time passed that one would think that he only recited one *juz*. At the time of the five *Ṣalāh* he offered *Ṣalātut Tasbīḥ* as well. His nature was that of humility and meekness."

Mawlānā also said, "Our Hazrat Shāh Muḥammad 'Āfāq Ṣāḥib رَحْمَةُ اللَّهِ, performed all acts according to the Sunnah. Yet due to his humility, he said, 'If I happen to perform some act and it is in accordance with the Sunnah, then such *ḥayḍ* emits from the Throne, that I become completely soaked.'"

After most of their lessons, Hazrat Shāh Ghulām ‘Alī Ṣāhib رحمۃ اللہ علیہ used to send his *murīds*, to Hazrat Shāh Muḥammad ‘Āfāq Ṣāhib رحمۃ اللہ علیہ. Whatever he would pronounce, they would implement.

Demise

He passed away on Wednesday, the 7th Muḥarram 1251 Hijrī. He was buried the next day behind the masjid of Moghulpura. May Allāh fill his resting place with light.¹⁴⁸

’Uways-e-Zamānah Hazrat Mawlānā Shāh Faḍl Raḥmān Ṣāhib رحمۃ اللہ علیہ

Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رحمۃ اللہ علیہ was the son of Shāh ‘Ahlullāh رحمۃ اللہ علیہ. His full name and lineage runs thus: Mawlānā Faḍl Raḥmān, son of Shāh ‘Ahlullāh, son of Muḥammad Fayyāḍ, son of Barakatullāh, son of Nūr Muḥammad, son of ‘Abdul Laṭīf, son of ‘Abdur Raḥīm, son of Muḥammad (Shāh Miṣbāḥul ‘Āshiqīn) aṣ-Ṣiddiqī [descendant of Hazrat ‘Abū Bakr aṣ-Ṣiddīq رضی اللہ عنہ], Mulānwī, then Murādābādī.

He had a distinguished *sanad* in *Ḥadīth* and lived a lengthy life. He achieved great spiritual stations and was amongst the miracle workers and saints of his era. Despite him being of such a late era, his very presence was a source of honour to Islām.¹⁴⁹

He was born in 1208 Hijrī in Mulāwān, district ‘Unnaw. He studied under Mawlānā Nur bin ‘Anwār ‘Anṣārī Farangī Maḥallī رحمۃ اللہ علیہ and other ‘Ulamā’ of Lucknow. He then travelled with the Muḥaddith, Mawlānā Ḥasan ‘Alī Lucknowī رحمۃ اللہ علیہ to Delhi. There he met and stayed in the company of Shāh ‘Abdul ‘Azīz رحمۃ اللہ علیہ, Shāh Ghulām ‘Alī رحمۃ اللہ علیہ, Hazrat Shāh Muḥammad ‘Āfāq Ṣāhib رحمۃ اللہ علیہ and other Mashā’ikh. During this journey, he acquired the

¹⁴⁸ *Tazkirah Faḍl Raḥmān; and Nuzhatul Khawāṭir*, v7, p433

¹⁴⁹ *Hazrat Mawlānā ‘Abdul Hayy Ṣāhib رحمۃ اللہ علیہ*

sanad of *musalsal bil 'awlawīyah*¹⁵⁰ and *musalsal bil maḥabbah*¹⁵¹ from Hazrat Shāh 'Abdul 'Azīz رَحْمَةُ اللَّهِ عَلَيْهِ. He also sat in some recitations of Ṣaḥīḥ al-Bukhārī. He then returned to his hometown and remained there for a while.

Upon the demise of Shāh 'Abdul 'Azīz رَحْمَةُ اللَّهِ عَلَيْهِ, he went again to Delhi and learnt the six most authentic Ḥadīth books under Shāh 'Abdul 'Azīz's daughter's son, Shāh 'Ishāq رَحْمَةُ اللَّهِ عَلَيْهِ. He also remained for quite a while in the company of Hazrat Shāh Muḥammad 'Āfāq رَحْمَةُ اللَّهِ عَلَيْهِ and acquired knowledge of *Tarīqah*. He attained a lofty station in this science and was granted *'Ijāzah* and *Khilāfah*.

He again left Delhi for his hometown, and remained in Mulāwān for a period. Upon the demise of his spouse, he went to Ganj Murādābād, which was 4 miles away. There he married a second time and chose to settle there. However, he was mostly travelling in those times. He travelled variously to Lucknow, Kānpūr, Benares, Qanoj and other places. He would rectify the script of the Qur'ān in most publishing houses and conduct lessons on Ḥadīth.

Finally when age caught up with him, he gave up travelling and stayed in Ganj Murādābād. His admirers flocked to him like moths, raining gifts upon him. The rulers and nobility of the region were amongst those who presented themselves to him. He became the focal point for people. He attained such acceptance and love of the populace which no other Shaykh of the era attained. In my time I have had the honour of visiting many 'Ulamā' and Mashā'ikh. In none of them have I seen any of them knowing as much of the Sunnah and the ways of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as he did. Even in the smallest of matters he would not tolerate contradiction to the Sunnah. He was singularly unmatched in his Taqwā, caution, contentment, self-sufficiency, spending on others, generosity and nobility.

¹⁵⁰ The first Ḥadīth 'Abdullāh bin 'Amr ؓ heard from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then continuously passed on as first heard by the student from that Shaykh – Translator.

¹⁵¹ A Ḥadīth in which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says to Mu'āz bin Jabal ؓ, "I love you." Each Shaykh then passes this on to his student.

He never knew the meaning of amassing wealth and fearing poverty and hunger. Thousands of Rupees were donated to him and he distributed it amongst the people that very same day. He disliked that there should be a night in which he had Rupees and money in his possession. He was not fussy about his clothing and food. He had little regard for them. He was not rigid about the formal attire identifying the ‘Ulamā’. He feared none when speaking the truth, even to the worst of tyrants. He surpassed all his contemporaries in knowledge, practice, abstention, fear of Allāh, bravery, generosity, inspiring awe in people, ordering good and forbidding evil. He also had no peer in sincerity of intention, humility, remembrance of Allāh, constant awareness of Allāh, calling towards Allāh, good character and benefiting the general public with his *ḥayd*.

I would not be liable for false oath if I were to stand between the Black Stone and the Station of ‘Ibrāhīm عَلَيْهِ السَّلَامُ [by the Ka‘bah] and swear that I never seen in the entire world anyone more generous, disassociating from wealth and obedient in following the Qur’ān and Sunnah. In addition, I have not found a scholar more learned in Allāh’s Book and the Sunnah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

He was of medium stature and his beard was small despite him leaving it untouched. He used to lead the Ṣalāh in the Masjid, where he had a chamber in which he stayed. He used to help his followers, associates and servants with their labours. He dressed like the common people. Before and after Zhur, and most of the time after ‘Aṣr as well, he used to conduct lessons on the Qur’ān and Ḥadīth. I acquired *sanad* of *musalsal bil ‘awlawīyah* and *musalsal bil maḥabbah* from him and heard a part of Ṣaḥīḥ al-Bukhārī from him. He used to read the Ḥadīth himself and comment on the Ḥadīth. His *kashf* – spiritual disclosures – and miracles are accepted as *tawātur* [so widely known as fact that it is not disputed]. In this regard he has no equal even amongst the early saints, except for Hazrat Sayyidunā ‘Abdul Qādir Jīlānī رَحْمَةُ اللَّهِ.

He passed away on 22nd Rabī‘ul ‘Awwāl 1313 Hijrī in Ganj Murād’ābād. He was buried in Murādkhān. May Allāh have mercy upon him.¹⁵²

His Description According to Mawlānā Sayyid ‘Abul Ḥasan ‘Alī Nadwī رحمه الله

His Noble Father

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رحمه الله was the son of Hazrat Shāh ‘Ahlullāh رحمه الله, who was the *murīd* of Hazrat Shāh ‘Abdur Raḥmān Lucknowī رحمه الله. It was Hazrat Shāh ‘Abdur Raḥmān Lucknowī رحمه الله who named Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رحمه الله.

Birth

He was born in 1208 Hijrī. Mawlānā Sayyid Muḥammad ‘Alī Mangerī رحمه الله wrote:

In his blessed name the word, “Raḥmān” is without, “al”. The reason for this is that the numeric values of, “Faḍl Raḥmān” gives you the year of his birth. He was born in Sandelah, his mother’s ancestral town. This was the same town where Shaykh Ḥaydar ‘Alī Shāh رحمه الله, Khalīfah of Hazrat Shāh Muḥammad ‘Āfāq Ṣāḥib رحمه الله lived.

Practices

Mawlānā Tajammul Ḥusayn Ṣāḥib wrote:

After Fajr Ṣalāh he would engage in Allāh’s remembrance for a while and then meditate. We sat behind him, drawing upon his spiritual focus. He

¹⁵² Hazrat Mawlānā ‘Abdul Ḥayy Ṣāḥib رحمه الله, father of the respected Mawlānā ‘Alī Miyā Nadwī رحمه الله

had said, "When you sit in my room or otherwise with me, then sit and focus on my heart."

I, the writer of these words, would go at night to draw his focus. He would lay down or sit and focus on us. That was during the time when he himself led the Ṣalāh in the Masjid and he lived in the chamber by the Masjid, or he stayed in the Masjid courtyard, where the tomb is today. Sometimes he would come after 'Ishrāq Ṣalāh and sometimes he completed his Ṣalāh and went to engage in Zikr in his chamber and then meditate there. However, when he grew weak, it prevented him from coming to the Masjid. For over a year before his demise, he only came to the outskirts of the Masjid. He had lived in the chamber adjoining the Masjid for five to six years.

*Ḥadīth lessons were conducted after 'Ishrāq. Ten years previously he used to attend to the correction of the Qur'ān and gave some translations here and there, after which he explained some amazing and rare points. However, in his final days, the entire day's lessons were only devoted to Ḥadīth. He drew fayḍ from the words of the Ḥadīth. After Maghrib he completed his Zikr and Shughl and then meditated for a while in the Masjid chamber. He mostly meditated on love and sometimes engaged in other forms of meditation as well. He told some of his followers that he meditated on the verse: - "يحبهم و يحبونه" *yuḥibbuhum wa yuḥibbūnahu* – Allāh will love them and they will love Him."*

Then he went home and had a meal. He mostly ate bread made of millet, which he was very fond of. Sometimes he ate lentils but not much – moong (green gram), crushed lentils and other kinds. He also sometimes ate kichrī. He always ate from a clay utensil and sat on a canvas mat. He prayed 'Ishā' extremely early after which he laid down and never spoke to anyone thereafter.

He displayed immense excitement at the time of Tahajjud as compared to the rest of the day. He told the people, "Arise at this time and seek forgiveness. To awake at this time is a great virtue."

Sometimes he used to recite poetry at the time of Tahajjud, for example:

ہمارے پاس کئی ہے جو فدا کری تجھ پر
مگر ہی زندگی مستعار رکھتے ہیں

*What is there by us that we can sacrifice for You;
Besides this life kept as a loan.*

ارض و سما کہا تری وسعت کے سامنے
میرا وہی دل ہے وہ کہ جہاں تو سما سکے

*What is the earth and heaven in comparison to Your all-encompassing;
But this is my heart which You can enter.*

Gifts and Tokens for Blessings

When travellers departed, he gave them whatever items he had, such as clothing, utensils, food, etc. He gave a jug and carpet to someone. Whoever did not have finance, he provided with travel provisions. It should also not be hidden that those people who came solely in search of Allāh, were never quick to say, "Let us leave."

Before weakness overcame him, it was his habit to escort travellers up to the Masjid gates and he escorted saintly personalities beyond the town itself.

The Reason for his Stern Display

Mawlānā Tajammul Ḥusayn Ṣāḥib wrote:

One day we submitted, "Hazrat, people of these times object that every act of Hazrat Mawlānā is in accordance to Sunnah, but what Sunnah is it to be angry with people?"

He smiled and said, "Sir, come here."

He then whispered in my ear, "Against my desire, I present such a face. I have previously asked my Creator that whoever I pray against should be considered a prayer in his favour. If I did not adopt such a disposition

then I would not even be able to offer Ṣalāh due to the crowds. The rural folk would make life so difficult.”

Love of Allah

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحْمَةُ اللَّهِ had in him such a combustible tinder of love which would roar ablaze with the tiniest spark. *Wajd*, spiritual ecstasy and intoxication in divine love befell him. His tongue most often recited this verse from Qā'im, which was most appropriate in view of the state he was undergoing:

دل ڈھونڈھنا سرخنہ میں مرے بوالعجبی ہے
اک ڈہیر ہے غلہ راکہ کا اور آگ رہی ہے

*To look for my heart in my chest is most strange;
There lies a heap of ash, the fire is my Lord.*

When he was thus set ablaze with the fire of divine love, one sitting near him could feel the heat.

The Effect of a Verse of the Qur'ān

Mawlānā Tajammul Ḥusayn Ṣāḥib wrote:

Mawlānā Muḥammad 'Alī Ṣāḥib رَحْمَةُ اللَّهِ and others were gathered together. They were translating the Qur'ān and reached the portion:

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

And mention in the Book, 'Ibrāhīm. Indeed he was most a sincerely truthful prophet. [Maryam: 41]

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحْمَةُ اللَّهِ made the translation. He then recited the verse mentioning Hazrat 'Ismā'il عَلَيْهِ السَّلَام:

وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

And he was most pleasing unto his Cherishing-Lord.[Maryam: 55]

Hazrat screamed and fell unconscious. He was severely ill for two months after this incident.

Desire to Sacrifice Himself for Allāh and His Rasūl ﷺ

Mawlānā Muḥammad ‘Alī Ṣāhib رَحْمَةُ اللَّهِ narrated that one day Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ said, “What is achieved through learning and teaching? Look, I teach some Qur’ān and some other subjects.”

Then moved with deep emotion, he continued, “We should sacrifice our lives for Allāh and His Rasūl ﷺ. Much is achieved from that!”

He then recited some poems.^{153 154}

The Pleasure of Allāh’s Love

He said, “The pleasure experienced in Allāh’s love, is not to be found in even the delights of Paradise. The damsels of Paradise, its palaces and food and the Pond of Kawthar, are nothing compared to its pleasure. This is why true lovers like Paradise, for there is [the manifestation] of His beauty. We experience this pleasure when reciting the Qur’ān. When the ladies of paradise come to us, then we shall say unto them, ‘Come and listen to the Qur’ān.’”

Relationship and Love for Rasūlullāh ﷺ

Mawlānā Tajammul Ḥusayn and Nawāb Nūrul Ḥusayn Khān wrote that Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ recited in praise of Rasūlullāh ﷺ:

¹⁵³ *Tazkirah 44*

¹⁵⁴ The meaning of sacrificing one’s life is to obey Allāh and His Rasūl ﷺ and to sacrifice for their pleasure – the author, Mawlānā Qamruz Zamān.

جن گلے میں محمد چلیں وہ میں پلکن بہوروں

Those alleys where Muḥammad ﷺ walked, I have to cross thrown by a catapult.

Nawāb Nūrul Ḥasan wrote:

Someone wrote two books on Taṣawwuf and presented them to Hazrat رحمه الله. Hazrat remarked, "I do not look at books of Taṣawwuf. My heart itself is Taṣawwuf. My Taṣawwuf is based on..." He then recited the first verse of Sūrah Muzzammil and the following poem:

تر ہوئی باراں سے سوکھی زمین معنی آئے رحمۃ للعالمین

The dry earth has been soaked with rain, that is to say the Mercy unto all the worlds has come! ¹⁵⁵

Following the Sunnah and Honouring the Sharī'ah

Together with this love for Allāh and His Rasūl ﷺ, Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رحمه الله was in an advanced stage of following the Sunnah and obeying the Sharī'ah. In this regard, Mawlānā Tajammul Ḥusayn Ṣāhib wrote:

I asked, "What deed did Hazrat perform which earned you this rank?"

He replied, "Practicing upon the Sunnah of Rasūlullāh ﷺ."

He also said, "Whether someone is supposed to be the Ghawth or Quṭb, if he goes against the Sharī'ah, he is nothing."

He also said, "The state of being the Ghawth or Quṭb lies in following the Sunnah."

*He was sitting in a gathering and said to the attendees to translate: فاتبعوني
يحببكم الله.*

He then himself said, "Follow me [Muḥammad ﷺ], Allāh will love you people." He also said, "Nothing can match what is achieved through following the Sharī'ah and practicing upon those deeds which are mentioned in the Ḥadīth."

Ẓikr Recitations and Following Ḥadīth

Mawlānā Sayyid Muḥammad 'Alī wrote:

I asked, "Should Sūrah Fath be recited after Zhur?"

He replied, "It is not established in the Ḥadīth."

I then asked, "Should Sūrah 'Ammā be recited after 'Aṣr?"

He replied, "Neither is this established in the Ḥadīth. However, sometimes I recite it after 'Aṣr and sometimes before 'Aṣr."

Once Hazrat recited the following du'ā':

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ وَبَارِكْ لِيْ فِيْ رِزْقِيْ

'Allāhumaghfir lī ḡambī wa wassi' lī fī dārī wa bārik lī fī rizqī

O Allāh! Forgive my sin, make my abode spacious and bless my sustenance.

He then said, "To recite this du'ā' during Wuḍū' is established in Ḥadīth.

To just recite any Du'ā' is not established."¹⁵⁶

¹⁵⁶ What an amazingly encompassing Du'ā' this is! If only the Muslims would recite it from their hearts they would acquire the bounties of religion and the world - the author, Mawlānā Qamruz Zamān.

Effective Du‘ā’

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحْمَةُ اللَّهِ said, “The Du‘ā’ which has been quoted from the Mashā’ikh does not have the same effect as that Du‘ā’ which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited.”

Importance of Ṣalawāt upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحْمَةُ اللَّهِ said, “Recite salutation upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in abundance. Whatever we have attained is through Ṣalawāt.”

Annihilation into Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحْمَةُ اللَّهِ said, “To practice the physical acts of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whether in ease or difficulty is the meaning of annihilating the self into Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, nothing else.”

Respect for Knowledge and the Learned

Mawlānā Sayyid Tajammul Ḥusayn Ṣāḥib said:

When Mawlānā ‘Abdul Ḥayy Ṣāḥib Farangī Maḥallī رَحْمَةُ اللَّهِ visited Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحْمَةُ اللَّهِ, Hazrat felt the greatest joy in his life. He seated him on his bed, honoured him and said, “Despite being older than you, I honour you due to your knowledge. It is like how Hazrat ‘Abbās ؓ honoured Hazrat ‘Umar.”

He called Janāb ‘Aḥmad Miyān and asked him, “Do you feel happiness at his coming or the coming of the Nawāb of Ḥaydar‘ābād?”

Hazrat ‘Aḥmad Miyān replied, “I am happy at his arrival.”

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحْمَةُ اللَّهِ instructed, “Prepare bedding on the veranda of your new house because the Masjid floor will be difficult. Arrange good food for him.”

He was also very happy at the arrival of Mawlānā 'Aḥmad 'Alī Ṣāhib رَحْمَةُ اللَّهِ عَلَيْهِ, due to him being the student of Mawlānā Shāh 'Ishāq Ṣāhib.

Love for Qur'ān and Ḥadīth

He had such an attachment to the Qur'ān and Ḥadīth, which can be described no less than a passionate, blazing love. Some of his incidents and conditions can best describe this love.

Mawlānā Tajammul Ḥusayn Ṣāhib wrote:

One day he was reciting the Qur'ān and fell into a spiritual state. He said to me, "If you should experience even a fraction of the pleasure I feel from the Qur'ān, then you would never be able to sit still like me. You will tear your clothing and run out to the jungle."

He sighed and left for his chamber and remained ill for several days.

Hazrat Mawlānā Sayyid Muḥammad 'Alī Ṣāhib رَحْمَةُ اللَّهِ عَلَيْهِ says that he asked Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ عَلَيْهِ in the early days, "We experience pleasure at poetry, but why not the Qur'ān?" He replied, "It is still far off. When nearness is reached, the pleasure which is felt [in the Qur'ān] is [found] in nothing else."

Mawlānā Tajammul Ḥusayn Ṣāhib wrote that Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ عَلَيْهِ said to him, "Read the Qur'ān and Ḥadīth. Allāh will enter and stay in your heart."

Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ عَلَيْهِ said one day, "The *nisbah* of the Qur'ān is the aim of *sulūk*."

Divine Attention at Ḥadīth Recitation

A Muḥaddith arrived. Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ عَلَيْهِ said to him, "You know how much Allāh loves the recitation of Ḥadīth. It is like a woman who has a son who dies. The son used to read a certain book. After his death, the mother takes the book to a student and says, 'This is

my son's book. Recite it so that I may listen.' Imagine the outpouring of love the mother experiences at that moment. Similarly after the demise of Rasūlullāh ﷺ, there is an outpouring of Allāh's love when the Ḥadīth is recited."¹⁵⁷

The Effect of Practicing on the Qur'ān and Ḥadīth

Mawlānā Tajammul Ḥusayn Ṣāḥib wrote that he asked Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحْمَةُ اللَّهِ about contemporary methods of teaching the inner sciences. He replied, "This way of the Sharī'ah is most excellent. It entails practicing upon the Ḥadīth and Qur'ān. Through its love, great stages are reached. The original aim is rectification of the heart and obedience to Sharī'ah."

His Ḥadīth Lesson

Hazrat Mawlānā Shāh Sulaymān Ṣāḥib Palwārī رَحْمَةُ اللَّهِ wrote describing his attendance:

I came and intended to sit with due respect when he called out, "Bring a copy of Bukhārī and give it to him."

I started reading. It is impossible to describe the condition I experienced, but if I can try to, I would say that it was as if I was directly in the presence of Rasūlullāh ﷺ without any intermediary and I was reading especially for Rasūlullāh ﷺ. I have no imagination to describe the intense pleasure felt at that moment. Hazrat sometimes smiled and sometimes sighed. Sometimes he recited some poetry and sometimes some Hindi verse. He then instructed, "Translate – ṣallallāhu 'alayhi wa sallam."

¹⁵⁷ What an excellent example! May Allāh reward him - the author, Mawlānā Qamruz Zamān.

I submitted my attempt, but he refused it, "No! Hazrat is most beloved. Reply with the tongue of love."

He then gave the answer himself, "The reality of ṣallallāhu 'alayhi wa sallam is may Allāh love him and keep him safe."

This sentence so affected me that I shouted out.¹⁵⁸ Hazrat then remarked, "You are a Molvie, but you shout like that?"

Spending and Generosity

Mawlānā Tajammul Ḥusayn Ṣāhib wrote:

Once Nawāb Khurshīdjāh Ḥaydar'ābādī sent a donation of a thousand Rupees in notes. A trader who was in the service of Hazrat requested for some time that 600 be given for his daughter's wedding. He was given the full thousand. He took 600 and returned 400.

In this way, Hazrat used to receive so many gifts from every land in various forms. Sometimes it was attire, sometimes other kinds of gifts, but everything was shared out. One day a large basket of utensils from Murād'ābād was brought before this lowly one. After Maghrib he distributed all the utensils amongst those who had come to pray. One or two were given to his grandsons. Something was given to his daughter. He kept one glass for himself but during the course of the night he gave that as well to a traveller.

Help of the Rich and the Poor

The writer of these lines personally heard the following from the late Nawāb Ṣadr Yār Jang Mawlā Ḥabībūr Raḥmān Khān Sherwānī. One evening somebody donated 500 Rupees. Hazrat then announced, "The wall of my chamber is collapsing. It needs repairs."

¹⁵⁸ Probably ṣallallāhu 'alayhi wa sallam or Allāhu 'Akbar. "Na'rah" can include both – Translator

The people of the town, learning of this need came in large numbers, both upper class and the poor. They brought baskets, shovels and other needed items. Some helped directly on the wall, others helped in other ways. Hazrat gave different amounts to different people. Just before he went to sleep, the entire amount had been distributed. Someone remarked, "But what need was there to be in such a hurry?"

Hazrat رَحْمَةُ اللَّهِ replied, "By Allāh, my wall was collapsing and all you did was talk."

Abstinence and Reliance upon Allāh

He relied upon none besides Allāh. The routine for the daily expense was that a merchant was appointed who extended credit to Hazrat رَحْمَةُ اللَّهِ. When money came his way he would pay the merchant. No ledger was kept for this. Whenever any donation was received, he would immediately call for the merchant and pay his debt.

The sole personal possessions of Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحْمَةُ اللَّهِ were his jug, two earthen pots, a bed and two sets of clothing, nothing else.

The Wealth of Poverty

An officer of the 'Ilāhābād High Court came to investigate why there were so many people from different countries gathering by Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحْمَةُ اللَّهِ. He was motivated by the fact that during those days, the Nawāb of Ḥaydar'ābād, Khurshīdjāh, used to visit Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحْمَةُ اللَّهِ. Hazrat replied, "All they come for is to repent, and I bear witness to their repentance. You too should repent from ascribing partners unto God. We shall bear witness to that."

The Englishman was satisfied with this and said, "If you tell me to, I shall write to Her Majesty to pay for the expenses of your institute."

"What need is there for that?" Hazrat replied, "By the grace of Allāh, I have two sets of clothing, two clay jugs and two watches. What else do I need?"

The Englishman thereupon departed.

When a ruler offered him increased finance, he replied, "Some of my followers bring me millet which suffices for my bread. My dear wife cooks vegetables or lentils. This is enough for us to eat."

Ash on 100,000 Rupees

Mawlānā Tajammul Husayn Ṣāhib wrote:

Mawlānā Muhibullāh Khān Ṣāhib 'Amrūhah said, "Nawāb Kalb-e-'Alī Khān, the ruler of Rāmpūr, had a very informal and loving relationship with us. One day the Nawāb spoke his inner thought, 'I so much wish that Mawlānā Faḍl Raḥmān, the Muḥaddith, visits our Rāmpūr. That would be most excellent. All people of knowledge of every subject gather here, except for that personality who spent time in the company of Shāh 'Abdul 'Azīz Ṣāhib'"

The Mawlānā said to the Nawāb, "If we can bring him here, then will you offer him a gift?"

The Nawāb replied, "I shall give the Mawlānā Ṣāhib 100,000 Rupees."

Mawlānā Muhibullāh Khān Ṣāhib said, "We reached Ganj Murā'ābād and met with Mawlānā. We began discussing various topics, such as the oneness of Allāh. We then broached the subject, "Come to Rāmpūr. Nawāb Kalb-e-'Alī Khān really admires you and will donate 100,000 Rupees for you."

Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ continued speaking as he did before and thought of this invitation as something extremely minor. He then said, "Sir, may ash be thrown on 100,000 Rupees. Listen to this..."

جو ہم دل پہ ان کا کرم دیکھتے ہیں تو دل کو بہ ازجام جم دیکھتے ہیں

*What we see of His generosity upon our heart;
You will see the heart is an overfilled cup.*

Then he continued telling stories of divine love and the like.

Beginning of his Illness

Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ was afflicted with cold and fever. It continued for twenty days until his demise.

Poem in Praise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

On the 8th of Rabī‘ul ‘Awwal he discussed some virtues of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and recited the following poem twice:

بندہ عیب دار کس فخرد باہزاران گنہ خرید مرا
*A deficient slave, who will buy him;
 With thousands of sins am I bought.*

Du‘ā’ for Ease

On 16th Rabī‘ul ‘Awwal he continuously recited the following poem until his last breath:

فَسَهِّلْ إِلَهِي كُلَّ صَعْبٍ بِحُرْمَةِ سَيِّدِ الْأَبْرَارِ سَهِّلْ

*So ease, O my Allāh, every difficulty;
 By the sanctity of the chief of the pious, make easy.*

Perfect Annihilation

On the 21st day, at two o’clock he said, “I am now dead. Perform my funeral prayers. If none does so then I shall do so myself. After all, everyone is already standing.”

He then said, “Allāhu Akbar,” and folded his hands as in Ṣalāh.

Need for Ḥadīth

At a quarter-past-two he said, “If someone should recite a Ḥadīth then it would be better so that my final breath will be taken listening to Ḥadīth.”

Ḍu‘ā’

At half-past-three on the 22nd Rabī‘ul ‘Awwal, he raised his hands, and with utter humility implored, “O Allāh! Keep all my followers, those who have confidence in me and my beloved friends, dear ones and relatives happy. Keep them fed and let them feed others. Grant them all a good death. *‘Āmīn! ‘Āmīn! ‘Āmīn!*”

Demise

On the 22nd Rabī‘ul ‘Awwal 1313 Hijrī, after Maghrib he breathed his last and his soul ascended to the higher plane.

إنا لله وإنا إليه راجعون

Verily we belong to Allāh and indeed we shall return unto Him!

He was buried in Ganj Murād’ābād. May Allāh have mercy upon him and fill his resting place with light.¹⁵⁹

Note

Hazrat Mawlānā Shāh Waṣī‘ullāh Ṣāhib رَحْمَةُ اللهِ هَاد had a good relationship with him and used to narrate his miracles. May Allāh Most High grant that we all choose the character of these saints and bestow us with their blessings and *Fayḍ*. *‘Āmīn!* (The author, Mawlānā Maḥbūb ‘Aḥmad Qamruz Zamān).

¹⁵⁹ *‘Aqwāl-e-Salaf, v4, p. 33-55*

Hazrat Mawlānā Shāh Badr ‘Alī Ṣāhib رَحْمَةُ اللَّهِ

Birth and Hometown

The ancestral town of Hazrat Mawlānā Shāh Badr ‘Alī Ṣāhib رَحْمَةُ اللَّهِ was Mīrpūr, District ‘Ilāhabād. His mother’s family is from Moy, adjacent to Jā’is Town, District Ra’y Bareli. He was born in Shawwāl 1238 Hijrī (1822 or 1823).

Education and Upbringing

How was his childhood? How was he educated and raised? These details have not been obtainable. He did not entertain worldly talk or questions during his gatherings. He would continuously explain the Qur’ān and Ḥadīth. In addition, he filled people with so much awe that nobody had the courage to ask him. As such, his childhood remains an unknown chapter.

Miracle and Tidings of Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ

Hazrat Mawlānā Shāh Badr ‘Alī Ṣāhib رَحْمَةُ اللَّهِ was suffering from third degree pulmonary tuberculosis which was considered incurable. He was so weak, he was but skin and bones. Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ was on a tour and reached there. He stayed near to Jā’is in Moy District. His mother begged him, “Hazrat, please stay in the city instead. My condition is one of destitution here.”

He replied, “It is for that reason that I came here. Your son will recover and live for a long time.”

Hazrat Mawlānā Shāh Badr ‘Alī Ṣāhib رَحْمَةُ اللَّهِ recovered. He went to Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ and rendered *bay’ah*. He sought permission to study in Cairo, Egypt.

“Go,” Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ replied, “But return as you are now. Do not marry there.”

Hazrat Mawlānā Shāh Badr ‘Alī Ṣāhib رَحْمَةُ اللَّهِ went to Cairo and after 17 years graduated from al-‘Azhar University. He returned in 1869, the year the Suez Canal was dug.

Repeating his Bay‘ah and ‘Ijāzah

Upon returning to India, he presented himself to Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ. He repeated his *bay‘ah* and received permission to receive the *bay‘ah* of others, i.e. *Khilāfah*. Hazrat Mawlānā Faḍl Raḥmān Ṣāhib رَحْمَةُ اللَّهِ, the Quṭb of his era, renewed his *‘Ijāzah* and *Khilāfah* before his death.¹⁶⁰

Medical Practice in Patonah

Hazrat Mawlānā Shāh Badr ‘Alī Ṣāhib رَحْمَةُ اللَّهِ had studied the medicine of Galenus in al-‘Azhar University. He served the Hindu Chatrī rulers for a while as a medical practitioner in Patonah, District Ra’y Bareli, where he gave Islāmic lessons as well.

Teaching the Qur’ān

The writer of these lines saw him teaching the Qur’ān in Ra’y Bareli. After ‘Ishā someone would read out to him Hazrat Mawlānā Shāh Rafī‘ud Dīn Ṣāhib’s رَحْمَةُ اللَّهِ translation of the Qur’ān. Hazrat Mawlānā Shāh Badr ‘Alī Ṣāhib رَحْمَةُ اللَّهِ thereupon commented on recognising Allāh and spiritual realities.

Means of Livelihood

He resided in three places of Ra’y Bareli District – Shīkhan Village, Bahwā and Sadhonā. His entire life was according to Sunnah. He therefore always ate Ḥalāl from the earnings of his own hand. The nearby rulers had great confidence in him. They wished to donate a large property to

¹⁶⁰ *Diya’ul Badr*, p. 15, Mawlānā ‘Abdul Ghaffār Ṣāhib Nadwī

him, but he refused. He however accepted a small piece of land for the sake of the institute's feeding. He personally sowed the crops on this land. This tiny piece of land had great blessings in it i.e. it produced great output. The supervisor of the village accounts said, "The land where he stayed was 1 Begah [120 square foot]. It also had his chickens, sheep and cattle. When I did my rounds I saw that the animals pastured within that farm. I asked, 'What can grow here?' He replied, 'What has been destined to grow here.' A drought occurred one year. I surveyed my region and nothing grew. Yet when I questioned him, he replied, 'No brother, did Allāh say that the poor should die of hunger?' He then gave me 18 *mann*¹⁶¹ of wheat."

Contentment

He had no set of clothing other than that which he wore. Most of the time it so happened that some sincere *murīd* or admirer gave him a set of clothing. He dressed in it and gave the person the set he had been wearing.

He ate whatever dish was before him and never allowed two kinds of food to be placed on the spread at the same time. Those *murīds* who knew his disposition would remove the first dish before placing anything else down.¹⁶²

Sayings

- Sūrah Fātiḥah has seventy names. One of these is *ash-Shifā'* (the Cure). Recite it seven times and blow.
- Recite after every Ṣalāh:

¹⁶¹ *Mann* or maund differed in time and place from 11 kg to 72.5 kg, thus 18 Mann = 198 kg to 1305 kg – Translator.

¹⁶² Subḥānallāh! How obediently he followed the Sunnah - the author, Mawlānā Qamruz Zamān.

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ - اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ
السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

'Allāhumma Rabbanā 'ātinā fid dunyā ḥasantaw wa fil 'āakhirati ḥasnataw wa qinā 'āzāban nār. 'Allāhumma 'anzil 'alaynā mā'idatam minas samā'i. takūnu lanā 'īdal li 'awwalinā wa 'āakhirinā wa 'āyatam minka wa 'Anta khayrur rāziqīn.

O Allāh, our Cherishing-Lord, grant us in this world good and in the hereafter good and save us from the punishment of the fire. O Allāh send down upon us a spread from the sky which will be a feast for us, the first of us and the last of us, and a sign from You. Provide for us. You are the best of providers.

- The sign of a sin being a major sin in the Qur'ān is that it mentions it with the words

Severe punishment - عذاب شديد - *'āzāb shadīd*

Painful punishment - عذاب اليم - *'āzāb 'alīm*

Immense punishment - عذاب عظيم - *'āzāb 'aẓhīm*

Participation in Jihād

He once said, "I had the good fortune of participating in Jihād. I joined in the Jihād in Tripoli in 1910. The resin of a cannonball struck my hand. Its trace still remains on my hand."¹⁶³

Mawlānā Thanā'ullāh Ṣāhib Ra'īs Gorkpūr رَحِمَهُ اللهُ told Hazrat Mawlānā Waṣī'ullāh Ṣāhib رَحِمَهُ اللهُ:

*I went to Hazrat Mawlānā Shāh Badr 'Alī Ṣāhib رَحِمَهُ اللهُ and asked, "Hazrat! How do I save myself from sin?"
He replied, "Place a chilam¹⁶⁴ in your hand."*

¹⁶³ *Diyā'ul Badr*, p. 15, as quoted in *'Aqwāl-e-Salaf*, pp. 380-385

¹⁶⁴ Chilum – that part of the Ḥuqqah which contains fire and tobacco.

*"Hazrat," I said, "But that has fire in it. How do I put that in my hand?"
"Sins should be avoided the same way," he responded.*

I then asked a second question, "How is the love of Allāh created?"

He replied, "Rub the palms of your hand against each other."

I started doing so and he asked, "Are you feeling any heat?"

"Yes," I replied.

He said, "In the same way through the remembrance of Allāh, Allāh's love is created in the heart."¹⁶⁵

I shall now narrate some sayings heard which my guide, Hazrat Mawlānā Muḥammad 'Aḥmad Ṣāḥib رَحْمَةُ اللَّهِ heard from Hazrat Mawlānā Shāh Badr 'Alī Ṣāḥib رَحْمَةُ اللَّهِ. It is obvious that there is no more reliable narrator for this than him.

He said that Hazrat Mawlānā Shāh Badr 'Alī Ṣāḥib رَحْمَةُ اللَّهِ was blessed with some amazing and rare *nisbah*, for example, he had memorised the entire Bukhārī. Yet in terms of his residence, he adopted such a style, that on the surface, was not that of a scholar. Rather it seemed to be the house of a simple village person. Hazrat Mawlānā Muḥammad 'Aḥmad Ṣāḥib رَحْمَةُ اللَّهِ narrates his experience as follows:

I was staying with Hazrat to attend to him. After a few days I requested permission to return home. Hazrat however replied, "Stay here for now," so I stayed. After 'Aṣr Ṣalāh, Hazrat went out to the field for a walk. I walked behind him. I clearly saw that his hands were empty of any book, yet suddenly he had two copies of 'Abū Dāwūd in his hand, one and then another. I was astonished. Where did the books come from? He then said, "This copy of 'Abū Dāwūd is not found hereabouts. I gave your brethren Jinn some Rupees and sent them to Lahore. They have just returned with it. You take one copy."

¹⁶⁵ Subḥānallāh! How excellently he explained the sign of love - the author, Mawlānā Qamruz Zamān.

Afterwards he said, "This is why I asked you to stay. You may leave now." May Allāh be praised, that copy of 'Abū Dāwūd is still present at my home.¹⁶⁶

Zikr and Meditation

He said, "The best Zikr is لا اله الا الله – *lā ilāha illallāh* – there is no god besides Allāh. The best *Tasbīḥ* is that which appears at the end of Bukhārī سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ – *subḥānallāhi wa bi ḥamdihi subḥānallāhil 'azhīm* – Pure is Allāh, praise belongs to Him. Pure is Allāh the Most Magnificent. The best seeking forgiveness is

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ –

'astaghfirullāh Rabbī min kulli ḡambin wa 'atūbu 'ilayhi –

I seek forgiveness of Allāh, my Cherishing-Lord, from every sin and I turn unto Him in repentance."¹⁶⁷

Demise and Burial

He passed away at two-o'clock, Thursday the 23rd Sha'bān 1354 Hijrī. May Allāh have mercy upon him and fill his resting place with light. He was buried in Sadhonā.

This lowly one, Qamruz Zamān, has been present at his tomb. May Allāh grant from his *ḡayḍ* and blessings - the author, Mawlānā Qamruz Zamān.

¹⁶⁶ 'Aqwāl-e-Salaf, v4, pp. 384-385

¹⁶⁷ Diyā'ul Badr, p. 94

My Murshid, Hazrat Mawlānā Shāh Muḥammad ‘Aḥmad Ṣāḥib Partābgadhī رحمۃ اللہ علیہ

Blessed Birth

He was born in Phūlpūr, District Partābgadh, Uttar Pradesh in 1317 Hijrī (1899). His father’s name was Ghulām Muḥammad. His relationship of spiritual rectification was with the ’Uways of the era, Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib Ganj Murād’ābādī رحمۃ اللہ علیہ. He constantly presented himself in his blessed company. He benefited from his blessed being. After taking his du‘ā’, he returned home.

Childhood

Through the du‘ā’ and attention of Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رحمۃ اللہ علیہ, the childhood of Hazrat Mawlānā Shāh Muḥammad ‘Aḥmad Ṣāḥib Partābgadhī رحمۃ اللہ علیہ was one of righteousness and rectitude. He paid special attention to the performance of good deeds and avoiding evil. He was punctual with his Ṣalāh and fasting and had a special inclination for recitation of the Qur’ān. He never used to play like normal children do.

Spiritual Training

When Allāh intends a special relationship with one of His slaves; and showers His affection and help on that slave; and grants His great bounty of *Nisbah*, closeness, love and recognition; then He also sets into motion the means and implementation for such. Thus when Hazrat Mawlānā Muḥammad ‘Aḥmad Partābgadhī رحمۃ اللہ علیہ reached the age of understanding, he went to Lahore to acquire these treasures from Hazrat Mawlānā Wārith Ḥasan Ṣāḥib رحمۃ اللہ علیہ. He stayed in the Telah Wālī Masjid, which was on the banks of a stream with a wandering course. As part of his education, he also engaged in Zikr, purification of the self and rectification of the heart. He remained under the supervision of Hazrat Mawlānā Wārith Ḥasan Ṣāḥib for a long period of time. He was honoured with *’Ijāzah* and *Khilāfah* from Hazrat.

With Hazrat Mawlānā Shāh Badr ‘Alī Ṣāhib رَحْمَةُ اللَّهِ

In order to increase his inner progress and relation with Allāh even further, he established a reformatory relationship with Hazrat Mawlānā Shāh Badr ‘Alī Ṣāhib رَحْمَةُ اللَّهِ. Hazrat Shāh Ṣāhib paid great attention to him and showered him with much affection. He considered him as one of his own children. Sometimes he would remark, “I have four children, but they are of this world. One son is for the hereafter and he is ‘Aḥmad Muḥammad.”

Sometimes he would say, “Have you people seen anyone else like ‘Aḥmad Muḥammad who has annihilated himself?”

Hazrat Mawlānā Muḥammad ‘Aḥmad Partābgadhī رَحْمَةُ اللَّهِ received *’Ijāzah* and *Khilāfah* from Hazrat Mawlānā Shāh Badr ‘Alī Ṣāhib رَحْمَةُ اللَّهِ as well.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumu‘ah]

Work of Da‘wah and Tablīgh

After receiving *’Ijāzah* and *Khilāfah* from Hazrat Mawlānā Shāh Badr ‘Alī Ṣāhib رَحْمَةُ اللَّهِ, Hazrat Mawlānā Muḥammad ‘Aḥmad Partābgadhī رَحْمَةُ اللَّهِ engaged in the work of guiding people, rectifying the ‘Ummah, and *Da‘wah* (calling towards Allāh) and *Tablīgh* (conveying the message). He walked from village to village, together with some sincere ones. They took lentils, molasses, bread, etc. with them from which they ate. There he would advise and deliver lectures according to his schedule. In this manner, an atmosphere of his reformatory talk permeated the outlying regions. People started coming from far off to attend his gatherings. His effective talk on reform awakened a desire within people for religion and rectifying themselves. His *Taṣawwuf* and heart-rending poems benefited the people as well. Every worried and distressed person found peace in his gatherings.

Settling in 'Ilāhabād

A few years before his demise, Hazrat Mawlānā Muḥammad 'Aḥmad Partābgadhī رَحْمَةُ اللَّهِ عَلَيْهِ began staying mostly in 'Ilāhabād. Before that he used to stay in Partābgadh and sometimes in his village, Phūlpūr. During his blessed stay in 'Ilāhabād, Allāh took much work from him. 'Ulamā' and Mashā'ikh came from far and wide to 'Ilāhabād, benefiting from his talks and special focus. The locals also attended and benefited from his spiritual talks.

For the benefit of that place's people and in order to shed light on Hazrat's disposition and the type of work he used to do, I reproduce below a topic from *Kamālāt-e-Nubūwwat*. It was written by Hazrat's Khalīfah, my esteemed father, Janāb Mawlānā Qamruz Zamān, may his blessings perpetuate, [originally] during Hazrat's life:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

My guide, Hazrat 'Arif billāh, Mawlānā Muḥammad 'Aḥmad Ṣāhib رَحْمَةُ اللَّهِ عَلَيْهِ was a shining lamp during this era when Islām is so forlorn and darkness has spread everywhere. By that light the seekers found the path to guidance. He was a sweet spring from which seekers of Allāh quenched their thirst. His private and public life were full of Ḍikr and concern. He tolerated no complaints against others or speaking against others. His tongue kept repeating this Persian poem :

ما قصه سکندر و دارا نخوانده ایم از ما بجز حکایت مهر و وفا می‌رس

Love for religion and the religious was his distinguishing feature. In fact, the Ḥadīth, "The creation is Allāh's family," made him love people as his second nature. Thus in addition to Allāh's rights, he paid attention to the fulfilment of people's rights as well. He in fact took care of the most common person's rights. Everyone came as Hazrat's lovers and admirers and the numbers kept increasing. When he saw how both the elite and the masses were flocking towards him, he involuntarily recited the following poem

ہر کجا چشمہ بود شیریں مردم و مور و ملخ گرد آئند

Where the sweet spring gushes, crowds of people and locusts swarm.

Most certainly his sight reminded one of Allāh, his words brought about tranquillity, his speech was replete with his abundant knowledge. His talks were treasures of knowledge and wisdom. His character was an excellent sample of implementing that of the best paragon, Rasūlullāh ﷺ. His riyāḍah and hastening to good deeds even during illness and old age, would make the heart testify that indeed this is someone who intensely loves Allāh and has acquired a strong nisbah. In every matter he kept great regard of Taqwā and sincerity. Despite all of this, he was so overwhelmed by fear of the hereafter, that if you saw him, you would see a true manifestation of

ان اولیاء الا المتقون - *Indeed His friends are those who have Taqwā.*

With this in mind, read his following poem:

قبول کر لیں تو سمجھیں کہ ہم بھی مخلص ہیں
کئے ہیں بخش دل و جاں کے ہم نے نذرانے

*If you accept then understand that we too are sincere;
let it be said that we have offered heart and life.*

The Confidence ‘Ulamā’ and Mashā’ikh Placed in Him

The ‘Ulamā’ and Mashā’ikh loved him intensely and had immense confidence in him. They mentioned him with high titles in their speeches and their writings. For example, one of them said, “His personality is one of those who are a great blessing unto us.”

Someone else said, “He is amongst Allāh’s bounties.”

Someone titled him, “The remainder of the pious predecessors.”

In short, many ‘Ulamā’ and Mashā’ikh acknowledged his sainthood and nisbah with Allāh.

Following the Sunnah and Avoiding Innovation

Hazrat Mawlānā Muḥammad ‘Aḥmad Partābgadhī رَحْمَةُ اللَّهِ placed much emphasis on following the Sunnah. Whether big or small, he attempted to implement every deed according to the Sunnah. On the other hand, I can still picture how he objected against and abstained from customs and innovations. Because customs and innovations dominated the public occasions during that time, he made a point of never participating in public events. If however one of his admirers asked him to merely be present at an event, and if Hazrat was convinced that there would be no customs and traditions, then he would attend. If he then saw or heard anything contrary to Sharī‘ah, then he would leave the gathering and make his displeasure known.

A Lesson in Sense of Honour for Islām

Hazrat Mawlānā Muḥammad ‘Aḥmad Partābgadhī رَحْمَةُ اللَّهِ was once delivering a discourse by a wealthy person. I too was present. After the speech, some people wanted to engage in an activity contrary to the view of the people of truth. Hazrat رَحْمَةُ اللَّهِ immediately departed and without fear of censure, condemned the act and said, “If this is what you intended to do, then why invite me?” He then added, “I cannot tolerate breaking anyone’s heart, but at the same time, at no price can Allāh be displeased simply for the sake of pleasing the creation.”

His methodology in rectifying people was to be soft, but it was “be soft, not wrong”. He was stern when necessary. This sternness was for the sake of Allāh and for the benefit of the creation of Allāh. As opposed to the trials and tribulations, the heat of his faith refreshed the tree of religion and made the gardens of the hearts verdant.

Humility

His humility was such that he had no vanity or arrogance to his personality. His distinguishing feature was that he met everyone as a low slave, associated with all. He sometimes said, “People have good thoughts about me. They love me and come to me. It may be that Allāh forgives me

through this, for there is no worse person than myself on the face of the earth.”

Yet clearly the inner ways of Rasūlullāh ﷺ, of annihilating his ego to the will of Allāh and being a complete slave, were completely imbued in Hazrat Mawlānā Muḥammad ‘Aḥmad Partābgadhī رَحْمَةُ اللَّهِ. The extent to which one follows Rasūlullāh ﷺ in outer aspects, inner aspects and conditions, will be the extent to which Allāh will grant His friendship and love. In addition, Allāh will spread his fame amongst people, which results in people loving him and having confidence in him. This is what Hazrat رَحْمَةُ اللَّهِ described in his poem:

جس نے اپنا مثالی نام و نشان ہفت اقلیم کا بنا سلطان

*He who has annihilated himself, name and trace;
Becomes the king of seven continents.*

Service and Hospitality

He was suffering from severe weakness for some time, yet he would not see someone in need turned away without fulfilling his need. He met everyone cheerfully and considered it his duty to relieve people of their distress and to cheer them. If any of us attendants did not feel well, then we learnt that Hazrat felt greater distress at our condition than we ourselves, and he ignored his own difficulty. It was as if he kept two ‘Ahādīth constantly in mind, “Have mercy upon he who is on earth, He who is in the heaven will have mercy upon you,” and, “The creation is Allāh’s family.”

If an honoured guest arrived, he honoured him to the extreme, even when he was weak and ill, and served him and showed warm hospitality. He personally brought his food and fed him most lovingly. He became extremely overjoyed at the arrival of ‘Ulamā’ and Mashā’ikh, wholeheartedly dedicating himself to their hospitality and relaxation. He sat for hours in their company, and was deeply saddened when they left, which he expressed in this poem:

ترا آنا مرے احساس میں جان مسرت ہے

مگر جانا ستم ہ ی غم ہے حسرت ہے قلمت ہے

Your coming makes me feel delight in my very soul;

But your departure is an injustice, sorrow, regret, the end of the world.

Lectures and Advice

Despite his illness and weakness, he gave every visitor advice and guidance appropriate to him. He mentioned extremely beneficial matters on *Ṭarīqah* and *Ṣulūk* in special gatherings. He read the Qur'ān with great delight. When he happened to speak in a public gathering, then as opposed to what was expected, he spoke in a very strong voice, his effective and fluent lecture benefiting the people. When you saw Hazrat رَحْمَةُ اللَّهِ in that state, then you would be convinced that Allāh grants His slaves spiritual power through which they accomplish immense tasks easily.

Demise

On the 3rd Rabī'uth Thānī 1412 Hijrī (22nd October 1991), Hazrat left behind thousands of lovers and admirers, departing for the abode of the hereafter.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Verily we belong to Allāh and indeed we shall return unto Him!

The amount of well-wishers who attended his funeral were so many, they were like a gushing flood. His son, Mawlānā 'Ishtiyāq 'Aḥmad Ṣāḥib, led the prayers in Maṣṣūr Park. He was buried in 'Akelā 'Ām Graveyard in the suburb of Rām Bāgh. May Allāh fill his resting place with light and cool his grave.

He had many Khulafā', amongst whom my august father is distinguished. He has however forbidden that his biography be written. Therefore [my compilation of] the chain ends here with Hazrat Mawlānā Muḥammad 'Aḥmad Partābgadhī رَحْمَةُ اللَّهِ. However, despite his negation, Mawlānā Qārī

Muḥammad 'Aḥsan Ṣāḥib Fateḥpūrī wrote his biography which I include here in this book.

In the Name of the Most High, may He be praised and salutations be on His Messenger

Hazrat Mawlānā Shāh Muḥammad Qamruz Zamān Ṣāḥib, may his Blessings Perpetuate

Compiled by Hazrat Mawlānā Qārī Muḥammad 'Aḥsan Ṣāḥib Fateḥpūrī, Founder of Jāmi'ah 'Islāmīyah Sulṭānpūr

The perused book which the honourable author had written before this, was completed without this being included in the original. This unworthy one had the good fortune of seeing it. Despite the many virtues of the book, I felt it a severe deficiency that the golden chain of the biographies of the Naqshbandī Mujaddidī Mashā'ikh should be left without mention of Hazrat 'Aqdas, our Guide, Mawlānā Shāh Qamruz Zamān Ṣāḥib *dāmat barakātuhum*. So this unworthy one mentioned his thought on the matter to the dear author, Mawlānā Maḥbūb 'Aḥmad Nadwī *zīda majduhu*, that the book be completed with this biography being included as well. It was the opinion of this unworthy one, that there would be much benefit in this. The honoured author agreed on this thought of mine. He wished for the permission from Hazrat, my guide, who is his father. However, Hazrat had expressed his disapproval at the outset. So this unworthy one also begged permission, which was again refused. When other senior 'Ulamā' not only agreed with implementing this, but also insisted that Hazrat grant permission, he finally said in regards this unworthy one, "Alright, tell him to write something."

Adding his biography to the book made me exceedingly happy. This servant considered it his good fortune and set his pen to work. Yet in its writing, certain inescapable facts slipped through my pen, and these few sentences regrettably made my compilation disliked. This resulted in the previously granted permission to be rescinded.

With Hazrat's attendant continuously requesting permission, permission was granted to write a second biography, but with strict conditions and

limitations. The veiling of many experiences and keeping certain realities hidden, means that the rights of a complete biography have not been fulfilled. Nevertheless, a completed form of a biography is presented herewith.

Birth and Hometown

He was born in Sha'bān 1352 Hijrī (December 1933) in District Ma'w (before 'A'zhamgadh). His father was Janāb Sulṭān 'Aḥmad Khān, son of Nazīr Khān Ṣāhib¹⁶⁸. His respected father had a greater than common love for Ṣikr, Shughl and recitation of the Qur'ān. He was generally considered to be amongst the pious, and why should he not have been, when he used to spend his time in the life-changing company of Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāhib رَحْمَةُ اللَّهِ؟ He used to go to Fatehpūr Tāl Narjā¹⁶⁹ regularly and sometimes took his good son with (i.e. my guide, the subject of this biography) and requested du'ā' from Hazrat رَحْمَةُ اللَّهِ for his son.

His noble mother, Zaybun Nisā' Ṣāhibah, was the daughter of Raḥmatullāh Khān Ṣāhib¹⁷⁰, who lived in Sakaryā Kallān, District Bulyā. She was an extremely good lady. Thus our Hazrat was blessed with such a religious environment right from the beginning. Purity and piety impressed his heart and mind from childhood.

¹⁶⁸ Māshā'allāh, our great-grandfather was a very brave man, conscientious of his Ṣalāh and Saum (fasting) and was an admirer of Hazrat Muṣliḥul 'Ummah - the author, Mawlānā Maḥbūb 'Aḥmad Qamruz Zamān.

¹⁶⁹ This is 3 km south of Kārī, which is the birthplace of Hazrat Muṣliḥul 'Ummah رَحْمَةُ اللَّهِ

¹⁷⁰ Māshā'allāh! He, that is my father's maternal grandfather was also a religious person devoted to Ṣalāh. In fact, he used to invite people to perform Ṣalāh - the author, Mawlānā Maḥbūb 'Aḥmad Qamruz Zamān.

Education

As per the custom of religious households, he began studying in the Islamic *maktab* [school] in the village. That school would become the starting point for producing a great scholar of religion and Shaykh of his era. He completed the first two years there, then proceeded to study the middle years (i.e. up to grade 7 under today's system) at the town school in Gosī.

After acquiring this basic requisite secular education, he searched for the original knowledge and made his way to Dārul 'Ulūm, Ma'w. Upon reaching there, he devoted himself solely to religious education via the Persian medium. He studied there for three years, completing the Persian beginners' book - *'Āmad Nāmah, Gulistān, Būstān, 'Akhlaq Muḥsinī, 'Anwār Suhaylī* etc. – and the Arabic beginner's books – *Mizān wa Mansha'ab, 'Ilmuṣ Ṣiḡḡah, Nūrul 'Idāḡ* and *Kifāytil Mutaḥaffizh*.

The Sunnah of Marriage

Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāḥib رَحْمَةُ اللَّهِ عَلَيْهِ consulted with Hazrat Mawlānā Qārī 'Amīn 'Azhhar Ṣāḥib (the husband of the maternal aunt of Hazrat Mawlānā Shāh Muḥammad Qamruz Zamān Ṣāḥib) in regards the marriage of Hazrat Muṣliḥul 'Ummah's daughter, 'Aqīlah Khātūn, who was most appropriately named [Intelligent Lady]. He then sent the message of his intention to the father of my guide, Sulṭān 'Aḥmad Khān, by means of Qārī Ṣāḥib, who passed away in 1369 Hijrī (1949). When the message reached him, he was overjoyed and considered this to be a great honour. Thus Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāḥib رَحْمَةُ اللَّهِ عَلَيْهِ conducted the marriage ceremony at the Masjid in Fateḥpūr Tāl Narjā in Rajab 1370 Hijrī (June 1950).

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumu'ah]

That marriage produced four children in the following order – Jānāb Mawlānā Ḥafizh Maqbūl 'Aḥmad Qāsimī, Mawlānā Sa'īd 'Aḥmad Qāsimī Nadwī, Mawlānā 'Azīz 'Aḥmad Qāsimī and Mawlānā Maḥbūb 'Aḥmad Nadwī (author of this book). May Allāh Most High keep them all safe.

It was Allāh's decree that this good lady departed from this world on the 3rd Shawwāl 1379 Hijrī. **إنا لله وإنا إليه راجعون** *Verily we belong to Allāh and indeed we shall return unto Him!* She was buried in the public graveyard in 'Akbarpūr, 'Ilāhābād, where her younger sister, Nabīlah Khātūn had been buried on the 16th or 17th of Ramaḍān. May Allāh fill both their resting places with light.

Thereafter, with the consultation of Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāḥib **رحمۃ اللہ علیہ**, he married a second time on 22nd Jumādath Thānī 1381 Hijrī. His second wife was Taqrībun Nisā', the pious daughter of Master Nūrul Ḥasan Ṣāḥib of Kārī village, Ma'w. Māshā'allāh, from this marriage four daughters and two sons were born – Mawlānā Muḥammad 'Abdullāh Qāsimī, Mawlānā Ḥāfizh 'Ubaydullāh Nadwī, may Allāh keep them all safe.

Completion of Studies

In addition to being a unique Khānqah and centre of purification of the self, the court of Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāḥib **رحمۃ اللہ علیہ** was also an important centre of learning and teaching. Which is why my guide presented himself there in Sha'bān 1370 Hijrī and stayed there for the purpose of completing his studies, rectification of character, purification of the self and traversing the stages of *Sulūk*. During his lengthy stay there, he studied from *Hidāyatun Naḥw*, *Nūrul 'Idāḥ*, *Marāqiyul Falāḥ* etc. up until Bukhārī. In addition, he studied books of Taṣawwuf under Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāḥib **رحمۃ اللہ علیہ**, for example, *Tafhīmāt 'Ilāhīyah*, *al-Qawl al-Jamīl*, *'Irshādut Ṭālibīn*, *Qaṣḍus Sabīl*, *Tarṣī'ul Jawāhir al-Makkīyah*, *Mathnawī Mawlānā Rūmī* etc.

Teaching

Whilst Hazrat Mawlānā Shāh Muḥammad Qamruz Zamān Ṣāhib was still studying, Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāhib رَحْمَةُ اللهِ عَلَیْهِ was staying at Gorakpūr and instructed him to start teaching, and allocated him a salary. *Māshā'allāh*, he thus continued studying and teaching at the same time, until he became principal at Madrasah Waṣiyatul 'Ulūm, 'Ilāhābād. Important books, such as *Tawḍīḥ*, *Talwīḥ*, *Mishkāṭ*, *Jalālayn*, *Hidāyah* etc were allocated to his responsibility. His special students at the time were – Mawlānā 'Ammār 'Aḥmad Ṣāhib, Mawlānā 'Abdul 'Alīm 'Īsā, Mawlānā Maḥbūbul Ghaffār, Mawlānā Muftī Zaynul Islām, Mawlānā Muḥammad 'Anas 'Ilāhābādī, Mawlānā Muḥammad Qamr 'Ilāhābādī, Mawlānā Muḥammad Ḥasan Fatehpūrī, Mawlānā Shamīm 'Aḥmad 'Ilāhābādī (the writer), etc.

'Ijāzah of Ḥadīth

Having complete confidence in him, Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāhib رَحْمَةُ اللهِ عَلَیْهِ granted him permission to narrate Bukhārī and other Ḥadīth books. Following this, he taught Bukhārī Sharīf at Madrasah Waṣiyatul 'Ulūm from Shawwāl 1387 to Sha'bān 1388 Hijrī. Mawlānā 'Abdur Raḥmān Ṣāhib Jāmī رَحْمَةُ اللهِ عَلَیْهِ taught Muslim Sharīf and Mawlānā Muḥammad Ḥanīf Ṣāhib Jawnpūrī taught Tirmizī Sharīf. All praise belong to Allāh, all favours are from Him.

In that year, the fortunate graduates from the final Ḥadīth class included the likes of Mawlānā Qārī 'Irshād 'Aḥmad Ṣāhib, Mawlānā 'Anwār 'Aḥmad Ṣāhib, Mawlānā Muḥammad 'Arshad Benaresī and Mawlānā Qārī Zhahīrud Dīn resident of 'Alīgar University, etc.

Māshā'allāh, on the occasion of the completion of Bukhārī, Hazrat Mawlānā Sayyid Ḥuhūrul Ḥasan Kaswalī, the supervisor of the Khānqah at Thana Bawan, and Hazrat Mawlānā Ḥakīm Muḥammad Mas'ūd Ṣāhib 'Ajmerī were also present. Allāh be praised.

Despite a host of responsibilities and frequent travel, lessons are still conducted, thanks to Allāh. Thus those thirsty for Islāmīc knowledge are not deprived. At the command of Muṣliḥul 'Ummah Hazrat Mawlānā Shāh

Waṣī'ullāh Ṣāḥib ﷺ, the delicate and important task of issuing Fatwā was also initiated there. This work is also continuing till the present by the grace of Allāh.

'Ijāzah and Khilāfah

As has been mentioned above, after attaining the honour of becoming the son-in-law of Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāḥib ﷺ, he stayed permanently by him for the acquisition of religious knowledge and to complete his rectification and purification of the inner self, he pledged *bay'ah* to Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāḥib ﷺ. Hazrat gave him special attention. He taught him the important written books on Taṣawwuf and would grant him permission to teach the religious sciences and instruct others in Ṣikr. All praise belong to Allāh, all favours are from Him.

It is the nature of Allāh's friends that they always strive to reach perfection. They are never satisfied with themselves to just sit and rest. They regulate their egos right until their final breath and keep praying for death with faith. Such is also the nature of the subject of this biography, my guide, Hazrat Mawlānā Shāh Muḥammad Qamruz Zamān Ṣāḥib *dāmat barkātuhum*. It was with this concern and zeal, that upon the demise of Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāḥib ﷺ, Hazrat turned to another perfect saint, 'Ārif billāh, Fānī fillāh Hazrat Mawlānā Muḥammad 'Aḥmad Partābgadhī Naqshbandī Mujaddidī ﷺ. Within the ambit of the Ḥadīth, "The believer sees with Allāh's light," the Shaykh soon saw the spiritual state and capability of the one seeking guidance, and within a few days, in addition to the Ṣikr he prescribed, he granted him 'Ijāzah and Khilāfah.¹⁷¹ Thus my Shaykh is such that as Qāḍī 'Aṭ-har Mubārakpūrī said, "Hazrat Mawlānā Muḥammad Qamruz Zamān Ṣāḥib (may his excellence increase) is a scholar who combines Sharī'ah and Ṭarīqah within himself. He has been entrusted with the spiritual zeal and

¹⁷¹ Besides Hazrat Mawlānā Muḥammad 'Aḥmad Ṣāḥib ﷺ, other Khulafā' of Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāḥib ﷺ also granted my father *Khilāfah* - the author, Mawlānā Maḥbūb 'Aḥmad Qamruz Zamān.

illustriousness of Hazrat Muṣliḥul 'Ummah Mawlānā Shāh Waṣī'ullāh Ṣāhib رَحْمَةُ اللَّهِ and the beauty of the *ḥayd* and recognition of *Baqīyatus Salaf* Hazrat Mawlānā Muḥammad 'Aḥmad Ṣāhib."

After attaining 'Ijāzah and Khilāfah from the two mentioned saints, my guide became the combination of all four spiritual orders – Chistī, Naqshbandī, Qādirī and Suharwardī. Ever since the time of Shāh Walī'ullāh Muḥaddith Dehlawī رَحْمَةُ اللَّهِ all the Mashā'ikh make *bay'ah* in all four orders. Those entitled to Khilāfah are granted it in all four orders as well. This is also the practice of our Hazrat.

Benefit from Other Mashā'ikh

He was blessed to spend 17 years in the company of Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāhib رَحْمَةُ اللَّهِ and 24 years in the company of Hazrat Mawlānā Muḥammad 'Aḥmad Partābgadhī رَحْمَةُ اللَّهِ. He maintained contact with both these spiritual courts. During his tenure as attendant to the two saints, he was especially deputed to serve those senior 'Ulamā' and Mashā'ikh who came to visit. These included the great Muḥaddith Mawlānā Ḥabībūr Raḥmān Ṣāhib 'A'zhamī رَحْمَةُ اللَّهِ, Mufakkir-e-Islām Hazrat Mawlānā 'Abul Ḥasan 'Alī Miyān Nadwī رَحْمَةُ اللَّهِ, Muḥyī'us Sunnah Hazrat Mawlānā Shāh 'Abrārul Ḥaqq Ṣāhib رَحْمَةُ اللَّهِ, Hazrat Mawlānā Qārī Siddīq 'Aḥmad Ṣāhib Bāndwī رَحْمَةُ اللَّهِ, Hazrat Mawlānā 'Abdul Bārī Ṣāhib Nadwī رَحْمَةُ اللَّهِ and Hazrat Mawlānā Ḥakīm Muḥammad 'Akhtar Ṣāhib of Karāchī. In this way he grew close to these personages as well, and had the priceless opportunity to benefit from them.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumu'ah]

Engagements and Services

Hazrat's activities and services can be divided into four parts:

1. Inviting to Allāh and guiding people.
2. Writing and compilation.
3. Learning and teaching.
4. Traveling locally and abroad.

Inviting to Allāh and Guiding People

Besides attending to seekers of guidance and *murīds* in terms of purification of the self, teaching *Ẓikr* and inner-rectification, he is also distinguished by how he meets anyone who visits with cheerful and good character and advises them in an appropriate manner. Locally, this is the system he implements in 'Ilāhābād. Then further afield, he has been going for about ten to twelve years to Dārul 'Ulūm Kant-hārīyah in Baroch, Gujerat Province. He goes there at the end of Sha'bān where he establishes the Khānqah routine and stays on for *'Itikāf*. He spends the entire Ramaḍān there. This becomes a huge gathering of seekers of the path, 'Ulamā', Mashā'ikh and the general public, both Indians and foreigners. Several hundred people remain for the entire month of *'Itikāf* and Hazrat continuously conducts talks. His topics include the Qur'ān, Sunnah, following the Sunnah, fear of Allāh, love of Allāh and purification of the self. *Māshā'allāh*, after Ramaḍān he spends a week to ten days to advise the surrounding rural areas.

Writing and Compilation

Hazrat's pen is most fluent and has composed thousands of pages of different compilations:

1. *'Aqwāl-e-Salaf* (Sayings of the Predecessors) in six thick volumes.
2. *Tarbīyat-e-'Awlād kā Islāmī Nizhām* (The Islāmic System of Raising Children)
3. *Riyāḍus Sālikīn min 'Ahādīth Sayyidil Mursalīn Mulaqqab bihi Guldsitah 'Azkā* (Garden of the Spiritual Travellers from the 'Ahādīth of the Chief of the Messengers, also titled Garden of *Ẓikr*)
4. *Tazkirah Muṣliḥul 'Ummah* (Biography of Muṣliḥul 'Ummah Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāhib رَحْمَةُ اللَّهِ)

5. *Fayḍān-e-Muḥabbat* (Flood of Love)
6. *Waṣīyatul Ādāb* (Bequest of Etiquette). This book truly deserves a special mention.

Upon examining his books, one realises them to be written by a writer who has a deep hunger for research. Most certainly the topics of these books are a treasury of righteousness and guidance. If Allāh grants one the ability to read them, then it would be the reader's good fortune and a means of success in both worlds. At the moment, Hazrat is occupied with compiling *Ma'ārif Ṣūfiyah*. May Allāh grant that it will be completed - *Āmīn!*

Learning and Teaching

Hazrat *dāmat barakātuhum* founded *Madrasah 'Arabīyatul Ma'ārif*¹⁷² in the business district of 'Ilāhābād. The foundation was laid on 28th Zil Hijjah 1395 Hijrī (1st January 1976). In addition to memorisation of the Qur'ān, the syllabus includes books up until *Mishkāt*. The Khānqah of Hazrat *dāmat barakātuhum* is also in the Madrasah and he supervises the *Mishkāt* and other classes as per need. Currently *Madrasah Dārul Ma'ārif al-'Islāmīyah* has been built along with *Khushnūmah Masjid*, where lessons in reading and memorising the Qur'ān take place. May Allāh grant ever more progress - *Āmīn!*

Traveling Locally and Abroad

He is often travelling within the country upon the invitation and insistence of associates, admirers, *murīds* and those seeking guidance. He also travels abroad. [Within India] the well-wishers in Gujarat, Maharashtra, Karnataka and Andhra Pradesh (Bangalore and Hyderabad) benefit from his travels. In terms of foreign countries, the following are

¹⁷² Māshā'allāh! My respected father opened *Dārul Ma'ārif al-'Islāmīyah* in Karīmli District, 'Ilāhābād on 15th Zil Qa'dah 1416 Hijrī (4th April 1996) and *Madrasah Baytul Qurān al-Karīm* in Mahyūwā, 'Ilāhābād on Friday 16th Zil Qa'dah 1416 (5th April 1996). May Allāh Most High keep these institutes perpetually running - the author, Mawlānā Maḥbūb 'Aḥmad Qamruz Zamān.

noteworthy places he where he comes and goes – Great Britain, Barbados, Canada, South Africa, Zambia, Zimbabwe, Reunion, Mauritius, Congo, Malawi etc. In addition to his *murīds*, his Khulafā’ number over a hundred and are mostly ‘Ulamā’.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumu‘ah]

These were a few lines in the form of a biography which was deputed to my pen, but at this point, this unworthy one’s pen is definitely not free. Upon each step I keep having this fear that should I dare describe the slightest of what I have truly witnessed, then the entire composition will be disapproved, just as the first one I had written had been deleted. I therefore restrict myself to concluding with a reliable promise of a scholar of the hereafter, which is the precious treasure of the pious life of a perfect believer.

Hazrat Mawlānā Muḥammad ‘Aḥmad Partābgadhī رَحِمَهُ اللَّهُ had an intense love and relationship with my guide, which Hazrat often mentioned. On several occasions he mentioned, “Just as Hazrat Mujaddid ‘Alfī Thānī رَحِمَهُ اللَّهُ said to Emperor Jahāngīr, ‘O Jahāngīr! I shall never enter Paradise without you,’ in the same way O Mawlānā, I too shall not enter Paradise without you.”

O Allāh, make us amongst them!

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

That is the bounty of Allāh, He bestows it upon whom He wishes. And Allāh has immense bounty [al-Jumu‘ah]

*The Unworthy Servant,
Muḥammad ‘Aḥsan Qāsimī Fateḥpūrī
1st Rabī‘ul ‘Awwal 1423 Hijrī (14th May 2002)*

Hazrat Sayyid 'Ādam Bannūrī رَحْمَةُ اللَّهِ

Khalīfah of Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ

The Shaykh who recognised Allāh, the Great Saint, Hazrat 'Ādam bin 'Ismā'īl bin Bahwah bin Yūsuf bin Ya'qūb bin Ḥusayn al-Ḥusaynī al-Kāzhimī Bannūrī رَحْمَةُ اللَّهِ was amongst the seniors of the Naqshbandīyah order. His noble father received the glad tidings of his birth, in a dream from the blessed tongue of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He was born and raised in Bannūr Town (*fathah* on the ب *tashdid* on the ن) of Sirhind.

He met a Khalīfah of Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ, Ḥājī Khidr Rūghānī رَحْمَةُ اللَّهِ, in Multān. He remained in his company for two months, acquiring spiritual benefit from him. The Shaykh then ordered him to present himself to Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ, where he then remained for a lengthy period of time, learning *Ṭarīqah*.

It is written in *Khulāṣatul Ma'ārif* that he reached the state of *Rabbānī Kashish* [divine attraction] whilst in the service of Shaykh Muḥammad Ṭāhir Lahorī رَحْمَةُ اللَّهِ. He in turn had acquired this from his Shaykh, 'Iskander رَحْمَةُ اللَّهِ, who had acquired it from his Shaykh, Kamālud Dīn Ket-halī رَحْمَةُ اللَّهِ. In short, Hazrat Sayyid 'Ādam Bannūrī رَحْمَةُ اللَّهِ attained such a status which many of his contemporary Mashā'ikh did not attain. His way was that of obedience to the Sharī'ah of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and following the Sunnah, from which he would not divert a hair's breadth in word or deed.

A multitude benefited from him. It is said that 400,000 people rendered *bay'ah* to him, of which a thousand acquired profuse amounts of knowledge and recognition. At any given day there were probably about a thousand people staying at his Khānqah. They were all his guests and benefited from him. It is mentioned in *Tazkirah 'Ādamīyah* that when he went to Lahore in 1052 Hijrī, 10,000 people of all classes accompanied him – prominent personalities and Mashā'ikh. The Emperor Shājahān was also present in Lahore at the time. The displays of popularity of Hazrat Sayyid 'Ādam Bannūrī رَحْمَةُ اللَّهِ made him uneasy, so he sent his minister, Sa'dullāh Khān to the Shaykh. The meeting was rather unpleasant, and

Sa‘dullāh Khān complained to the Emperor. Jahāngīr exiled Hazrat Sayyid ‘Ādam Bannūrī رَحْمَةُ اللَّهِ to the Ḥaramayn. Hazrat departed for the Ḥijāz with his close ones and friends and performed Ḥajj. He then settled in al-Madīnah, where he passed away.¹⁷³

Hazrat Mawlānā Sayyid Shāh ‘Alamullāh Ṣāḥib Ra’y Bareilī رَحْمَةُ اللَّهِ

Hazrat Sayyid Shāh ‘Alamullāh رَحْمَةُ اللَّهِ was a Ḥasanī Ḥusaynī Sayyid [i.e. descendant of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through both al-Ḥasan ؑ and al-Ḥusayn ؑ]. He was born on the 12th Rabī‘ul ‘Awwal 1033 Hijrī. Think about this, that he graduated from his Islāmīc studies at the tender age of 16, and then presented himself to Hazrat Sayyid ‘Ādam Bannūrī رَحْمَةُ اللَّهِ, the Khalīfah of Hazrat Mujaddid ‘Alfi Thānī رَحْمَةُ اللَّهِ. Within a few days, Allāh granted him the ability to traverse all the stages of *Sulūk*, attain the most special ranks of sainthood and the stage of completely imitating the qualities of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ within oneself. Hazrat Sayyid ‘Ādam Bannūrī رَحْمَةُ اللَّهِ gave him *Khilāfah* and appointed him in his place. He gave him his turban and that of Hazrat Mujaddid ‘Alfi Thānī رَحْمَةُ اللَّهِ.¹⁷⁴

Consideration for the Sunnah in Every Act

Hazrat Sayyid Shāh ‘Alamullāh رَحْمَةُ اللَّهِ was passionately concerned about fulfilling every possible aspect of the Sunnah in his every deed. For example, he always hastened to offer *Salām* first, and never discriminated whether the recipient was younger or older, male or female.

Hatred of Innovation

Innovation so much disgusted him, that if he discovered that someone was perpetrating an innovation, he would neither reply to his *Salām* or

¹⁷³ ‘*Aqwāl-e-Salaf*, 3, as referenced from *Tarīkh Da‘wat wa ‘Azīmat*, v. 4, p. 358

¹⁷⁴ *Tazkirah Shāh ‘Alamullāh*, p. 53

even look at his face. Meeting with such a person or accepting his gift were even further off, beyond imagination.

He hated traditions, innovations and acts contrary to the Sharī‘ah, to the depth of his heart. He forbade them without trying to appease anyone, and allowed no interpretation for its leeway. He could not tolerate closing his eyes to such deeds. Most people who entered his company would repent and return in a reformed state.

Hazrat Mawlānā Shāh ‘Abdur Raḥīm Ṣāḥib رَحْمَةُ اللَّهِ

The father of Hazrat Shāh Walī‘ullāh Ṣāḥib رَحْمَةُ اللَّهِ

An exact mention of the year of birth of Hazrat Mawlānā Shāh ‘Abdur Raḥīm Ṣāḥib رَحْمَةُ اللَّهِ cannot be found. However, since he passed away in 1131 Hijrī at the age of 77, he should have been born around 1054 Hijrī.

Even as a child, Hazrat Mawlānā Shāh ‘Abdur Raḥīm Ṣāḥib رَحْمَةُ اللَّهِ was inclined to religion and was averse to the wealth and honour of the world. Whenever a saint prescribed some recitation which entailed a worldly benefit, then he lost interest and said, “I have no need for this.”

Shaykh ‘Abdullāh, commonly known as Khwājah Khorad رَحْمَةُ اللَّهِ, was the son of Hazrat Khwājah Bāqī Billāh رَحْمَةُ اللَّهِ and a great saint. Hazrat Mawlānā Shāh ‘Abdur Raḥīm Ṣāḥib رَحْمَةُ اللَّهِ presented himself to Shaykh ‘Abdullāh رَحْمَةُ اللَّهِ and requested permission to render *bay‘ah*. Shaykh ‘Abdullāh رَحْمَةُ اللَّهِ offered well-meaning advice that he should instead render *bay‘ah* to one of the Khulafā’ of Hazrat Sayyid ‘Ādam Bannūrī رَحْمَةُ اللَّهِ. Hazrat Mawlānā Shāh ‘Abdur Raḥīm Ṣāḥib رَحْمَةُ اللَّهِ thereupon went to the Khalīfah, Ḥāfizh Sayyid ‘Abdullāh رَحْمَةُ اللَّهِ and requested him to accept his *bay‘ah*. He accepted him, yet Hazrat Mawlānā Shāh ‘Abdur Raḥīm Ṣāḥib رَحْمَةُ اللَّهِ used to attend both saints and benefit from them.

After the demise of Ḥāfizh Sayyid ‘Abdullāh رَحْمَةُ اللَّهِ Hazrat Mawlānā Shāh ‘Abdur Raḥīm Ṣāḥib رَحْمَةُ اللَّهِ attended the gatherings of other Mashā’ikh. He benefited from them and obtained *‘Ijāzah* from them.

His son, Shāh Walī'ullāh رَحْمَةُ اللهِ، wrote, "He combined in him praiseworthy attributes and character. Bravery, insight and sense of honour were found in him in a complete sense. His intelligence was perfect in worldly matters just as it was in religious matters and was wide encompassing. In every matter he preferred moderation and the middle path. He would not visit the homes of the nobility and rulers. He followed the Sunnah in every matter."

His consistency was such that he never missed Ṣalāh in congregation during his entire life. Every day he recited salutations upon Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ a thousand times. Daily he recited *lā ilāha illallāh* a thousand times, some aloud, some soft and he recited *Allāh* 12,000 times daily.¹⁷⁵

Hazrat Ḥakīmul 'Ummah Mawlānā Shāh Walī'ullāh Ṣāhib Muḥaddith Dehlawī رَحْمَةُ اللهِ

He was a Farūqī [descent of Hazrat 'Umar al-Fārūq رَضِيَ اللهُ عَنْهُ]. He was born on Wednesday, the 4th Shawwāl 1114 Hijrī, at the time of sunrise. His father, Hazrat Mawlānā Shāh 'Abdur Raḥīm Ṣāhib رَحْمَةُ اللهِ، was 60 when Hazrat Shāh Walī'ullāh Ṣāhib رَحْمَةُ اللهِ was born. Before the birth, Hazrat Mawlānā Shāh 'Abdur Raḥīm Ṣāhib رَحْمَةُ اللهِ saw many signs of glad tidings, all of which were fulfilled to the letter.

Education

He enrolled in the *maktab* at the age of five. At the age of seven, he was circumcised, at which age the habit of Ṣalāh was placed in him. He completed the memorisation of the Qur'ān at the end of that year. He began to study Persian books and the Arabic booklets, completing *Kāfiyah*. At the age of ten he began studying *Sharḥ Jāmī*. At the age of 14 he read one part of *al-Bayḍāwī*. At the age of fifteen he completed the course of studies then prevalent in India. To celebrate this, Hazrat

¹⁷⁵ 'Aqwāl-e-Salaf, 3, as referenced from *Tarīkh Da'wat wa 'Azīmat*, v.5, p. 87

Mawlānā Shāh ‘Abdur Raḥīm Ṣāḥib رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ prepared a great feast, with food on large platters, and invited special ones and the common people.

His Father’s Love and Training

Hazrat Shāh Walī’ullāh Ṣāḥib رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ said, “My father loved me as very few fathers loved their sons, very few teachers loved their students and very few Mashā’ikh loved their *murīds*.”

Hazrat Mawlānā Shāh ‘Abdur Raḥīm Ṣāḥib رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ adopted a most wise methodology in raising his son. Hazrat Shāh Walī’ullāh Ṣāḥib رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ said, “One day, when I was still a child, I went with some loved ones to walk in the garden. When I returned, my father questioned me, ‘Walī’ullāh! What did you acquire in this day and night which will remain? During this same time I have recited much salutations upon Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.’ Upon hearing this, my heart lost any further inclination for leisure in gardens. After this the desire never returned.”

Hazrat Shāh Walī’ullāh Ṣāḥib رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ said, “My father taught me practical wisdom, etiquettes of gatherings, polite behaviour and many matters of wisdom. He used to recite this poem often:

آسایش دو گیتی تفسیر این دو حرف است
با دوستان مروت، با دشمنان مدارا

*The comfort of both worlds lie in two words;
Honour with friends and civility with enemies.”*

Hazrat Shāh Walī’ullāh Ṣāḥib رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ said that his father advised him, “Always hasten to greet those people who are of low rank first. Meet them with good character and ask about their state. Do not think of this as a small matter.

صد ملک دل به نیم نگه می توان خرید
خوبان در می معامله تقصیر می کنند

One can purchase a hundred kingdoms of heart with half a glance.

The beloveds commit blunders who do not do this.”

Bay‘ah and Khilāfah

Hazrat Shāh Walī‘ullāh Ṣāḥib رحمہ اللہ said, “I rendered *Bay‘ah* to my father at the age of 14. He instructed me with the *Shughl* of the Ṣūfiyā’, especially that of the Naqshbandīyah. I received his focus and instruction. My father taught me a section on the etiquettes of Ṭarīqah and dressed me in the robe [i.e. granted me Khilāfah].”

Hazrat Shāh Walī‘ullāh Ṣāḥib رحمہ اللہ was 17 years old when Hazrat Mawlānā Shāh ‘Abdur Raḥīm Ṣāḥib رحمہ اللہ departed from this world. During his final illness he granted his son *‘Ijāzah* for *Bay‘ah* and guiding people, and repeatedly said, “His hand is like my hand.”

First Marriage

When Hazrat Shāh Walī‘ullāh Ṣāḥib رحمہ اللہ was 14 years old, his father married him to the daughter of his mother’s brother, Shaykh ‘Ubaydullāh Ṣiddīqī Phultī رحمہ اللہ. Shaykh Muḥammad, his eldest son, was born from this marriage and he learnt under Hazrat Shāh Walī‘ullāh Ṣāḥib رحمہ اللہ.

Second Marriage

After the demise of his first wife, Hazrat Shāh Walī‘ullāh Ṣāḥib رحمہ اللہ married his second wife, Bībī ‘Irādat, daughter of Sayyid Thanā‘ullāh Ṣāḥib. She was the mother of his four eminent sons who became the four pillars of Islām’s second life in India – Hazrat Shāh ‘Abdul ‘Azīz, Shāh Raff‘ud Dīn, Shāh ‘Abdul Qādir and Shāh ‘Abdul Ghanī, may Allāh have mercy upon them all. They also had a daughter, ‘Amatul ‘Azīz, who married Mawlānā Muḥammad Fā’iq bin Mawlānā Muḥammad ‘Āshiq Phultī. This marriage produced progeny, the line of which is still extant.

Journey for Ḥajj

Hazrat Shāh Walīʿullāh Ṣāhib رحمۃ اللہ علیہ wrote in *al-Jazāʿ al-Laṭīf*:

In 1143 Hijrī I was overwhelmed with a desire to visit the Ḥaramayn Sharīfayn. At the end of 1143 (Zil Hijjah) I was honoured to perform the Ḥajj. Until 1144 I stayed in the neighbourhood of Allāh's House and also had the honour to visit al-Madīnah. I narrated Ḥadīth from Shaykh 'Abū Ṭāhir al-Madanī and other Mashā'ikh of the Ḥaramayn, and sat in the gatherings of the 'Ulamā' of the Ḥaramayn. Shaykh 'Abū Ṭāhir al-Madanī robed me [granted Khilāfah] and this most probably encompassed all the different orders of the Ṣufiyā'. At the end of 1144 I again performed Ḥajj and returned to India in the beginning of 1145. On Friday, the 10th Rajab 1145 Hijrī, I reached home (Delhi) safely and in good health.^{176 177}

Teaching Ḥadīth

Upon returning from al-Ḥijāz, Hazrat Shāh Walīʿullāh Ṣāhib رحمۃ اللہ علیہ began teaching in his father's Madrasah Raḥīmīyah. It is located in what is now Old Delhi, in the suburb now called Muhandiyān. Within a few days, students from the outlying areas flocked to study under him and the place proved to be too small. Despite his numerous weaknesses, Allāh decreed it to be in the fate of the Emperor, Muḥammad Shāh, to have the privilege of inviting Hazrat Shāh Walīʿullāh Ṣāhib رحمۃ اللہ علیہ to a magnificent structure within the city. He therefore started teaching there. Mawlānā Bashīrud Dīn wrote, "At one time this madrasah was a most magnificent and beautiful building and considered to be a great Dārul 'Ulūm. It remained in its original form until the Revolt. Buildings were looted during the Revolt. People even carried beams and planks away."

¹⁷⁶ *Tarīkh Daʿwat wa 'Azīmat*, v. 5, p. 109

¹⁷⁷ This may be a summarised version, for Hazrat Shāh Walīʿullāh spent a total of eight years in the Ḥaramayn, until his return in 1145 – Translator.

He added, "This place has become the home of various people, but up till today it is known as the suburb of Shāh ‘Abdul ‘Azīz’s Madrasah."¹⁷⁸

Demise

His was a most precious and blessed life, whose every second was valuable. He benefited Islām and the Muslims and spent his time in reviving the Sunnah; spreading the Qur’ān and Ḥadīth, teaching and spiritual upliftment and raising the Word of Allāh. Such is the life that reached its death with faith. The announcement of, "Every soul shall taste death," which no prophet, saint, Mujaddid or mujāhid is exempt from, was fulfilled upon him during the beginning of 1176 Hijrī. The appointed day was the last day of Muḥarram. After a brief illness, Hazrat Shāh Walīullāh Ṣāhib رَحْمَةُ اللَّهِ gave up his soul, departing from this transitory abode at the age of 62.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Verily we belong to Allāh and indeed we shall return unto Him!

چیست ازین خوب تر در همه آفاق کار
دوست رسد نزد دوست کار به نزدیک کار

*Till the horizon what better work is there;
than to help a friend meet a friend.*

Burial

He was buried at the left side of the Delhi Gate, in the place known as Muhandiyān. The graves of his four sons, and his father, Hazrat Mawlānā Shāh ‘Abdur Raḥīm Ṣāhib رَحْمَةُ اللَّهِ, are all in the Muhandiyān graveyard. The graves have inscriptions thereon.¹⁷⁹ May Allāh have mercy upon them all.

¹⁷⁸ *Ibid*, v5, p115

¹⁷⁹ *P. 129*

Hazrat Shāh Mirzā Mazh-har Jān-e-Jānān رَحْمَةُ اللَّهِ

Hazrat Shāh Mirzā Jān-e-Jānān رَحْمَةُ اللَّهِ was born on Friday, the 11th Ramaḍān 1111 Hijrī, at the time of Fajr, during the reign of 'Aurangzeb رَحْمَةُ اللَّهِ, Emperor of India. His father, named Mirzā Jān, was amongst the Imperial courtiers. Upon this basis, the Emperor named the baby Jān-e-Jānān [life of Jān, Jān means life]. Thus the son was the life of his father. He was a descendant of Muḥammad ibn al-Ḥanafīyah, the son of Hazrat 'Alī bin 'Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. The effects of righteousness and guidance were visible on his forehead. Love was entrenched in his nature.

He first presented himself to Hazrat Sayyid Nūr Muḥammad Badāyūnī رَحْمَةُ اللَّهِ. Within a short while his inner aspect underwent various states and conditions. His heart became free of love of all besides Allāh. He remained in the company of Hazrat Sayyid Nūr Muḥammad رَحْمَةُ اللَّهِ for four years, after which Hazrat Sayyid granted him *'Ijāzah* and *Khilāfah*.

He did not rest content on that, but attended other Mashā'ikh as well, in order to benefit from them too. Finally he entered the service of Hazrat Khwājah Muḥammad 'Ābid Sanāmī, the Khalīfah of Shaykh 'Abdul 'Aḥad Nabīrah رَحْمَةُ اللَّهِ, and attained perfection in the inner self. Hazrat Khwājah Muḥammad 'Ābid رَحْمَةُ اللَّهِ also granted him the honour of *'Ijāzah* and *Khilāfah*.

Hazrat Shāh 'Abdul 'Azīz Ṣāhib Dehlawī رَحْمَةُ اللَّهِ

Leader of the Scholars, Head of the virtuous, 'Allāmah, Muḥaddith Hazrat Shāh 'Abdul 'Azīz son of Shāh Walī'ullāh, son of Shāh 'Abdur Raḥīm, the descendant of 'Umar رَضِيَ اللَّهُ عَنْهُ and inhabitant of Delhi was indeed the leader of the 'Ulamā' of his time and the spring and lamp of the crown-wearer of the past 'Ulamā'. Some people have addressed him as, "*Sirājul Hind* – Lamp of India" and, "*Hujjatullāh* – Allāh's Proof."

He was born Thursday night, the 25th Ramaḍān 1159 Hijrī. Based on the system of giving numeric values to the alphabet, his name based on his birth date is Ghulām Ḥalīm. After completing the memorisation of the Qur'ān, he began studying under his noble father, Hazrat Shāh Walī'ullāh

Şāhib رَحْمَةُ اللَّهِ. Via both the methods of reading to the teacher and hearing the teacher, he acquired his knowledge with research, application of the mind and attention, which made him well-founded in his mastery of the sciences. Hazrat Shāh ‘Abdul ‘Azīz Şāhib رَحْمَةُ اللَّهِ was 16 years old when his father passed away. Thereafter he benefited from Shaykh Nūrullāh Burhānwī and Shaykh Muḥammad ‘Amīn Kashmīrī. In terms of the Islāmic sciences, he graduated under Shāh Muḥammad bin ‘Ubaydillāh Phultī. Hazrat Shāh Walī‘ullāh Şāhib رَحْمَةُ اللَّهِ had trained Shāh Muḥammad, whose son was married to the daughter of Hazrat Shāh Walī‘ullāh Şāhib رَحْمَةُ اللَّهِ.

At the age of 25, a myriad of diseases afflicted him. He fell victim to illnesses such as melancholia and leprosy. Those who knew him enumerated 14 different afflictions he underwent. As a result, he handed over the responsibility of teaching to his two brothers, Shāh Rafī‘ud Dīn رَحْمَةُ اللَّهِ and Shāh ‘Abdul Qādir رَحْمَةُ اللَّهِ, but he also assisted them with the teaching. He also continued his writings, issuing Fatwā and giving talks. Every Tuesday he spoke on the commentary of the Qur’ān.

Towards the end of his life he could not manage to sit for even a little while in a gathering, so he used to walk between the old and the new schools and huge numbers of people benefited from him even in that state. His work in teaching, Fatwā and public lectures continued. With the assistance of two men, he used to go on the road between the Madrasah and Jāmi‘ Masjid between ‘Aṣr and Maghrib. People waited for him in the street to discuss their problems.

He wrote the following letter to ‘Amīr Ḥaydar bin Nūrul Ḥusayn Balgrāmī, describing his illness and difficulty:

If you are enquiring as to the condition of he who loves you, then it is very bad. Day and night it just worsens. Pain surrounds me on my inside and outside. All sense of tranquillity has departed from me. Anxiety and discomfort ever increase. These are caused by several diseases, whereas any single one of them is sufficient to worry and depress a man, such as Haemorrhoids and suppressed wind in the intestines. I have lost my appetite to such an extent that day or night I do not eat. When fever climbs towards the heart, then my blood pressure drops. When it reaches

the brain then the pain multiplies ten times like the pounding of pestle and mortar. To Allāh is my complaint, for from Him is help sought. I do not give you permission to mention even one word of this condition, whether you dictate a letter or have someone write a message to me.

Hazrat Shāh ‘Abdul ‘Azīz Ṣāhib رَحْمَةُ اللَّهِ said, “My grandfather was an amalgamation of powerful *Nisbah* and *Kashf*. Such people are few in number. People who are strong in *Nisbah* are generally weak in *Kashf*. Those who have a lot of *Kashf* tend to be weak in *Nisbah*.”

He then added, “The original aim is to colour your heart, for it is this (a relation with Allāh and colouring your heart) which will be of benefit at the time of death and after death. *Kashf* without a relationship with Allāh is no better than acquiring the world.”

Someone said to him, “Despite your severe illnesses, Hazrat’s mind and thoughts are wholly acute and functional. Surely this is some angelic power, it cannot be human strength.”

Hazrat Shāh ‘Abdul ‘Azīz Ṣāhib رَحْمَةُ اللَّهِ replied, “It is famously known and is experienced as well, that the minds of servants of Ḥadīth do not deteriorate, even if his age exceeds a hundred. This slave has been engaged in Ḥadīth since childhood.”

He wrote in a letter, “Ever since I had understanding, I always had a zeal to be in the company of my noble father and to sit in his pious gatherings. Spending time in his company and sitting with him, engendered good qualities of spirituality and a capacity for perfection in knowledge.”¹⁸⁰

¹⁸⁰ Sadly in this era there is no regard for the company and gatherings of Allāh’s people. As a result, even the people of knowledge are deprived of inner perfection and *Nisbah* – the Author.

Hazrat Shāh ‘Abdullāh, known as Shāh Ghulām ‘Alī Dehlawī رحمه الله

Hazrat Shāh Ghulām ‘Alī Dehlawī رحمه الله was born in 1158 Hijrī in Batālah, Punjab. He was a descendant of Hazrat ‘Alī bin ‘Abī Ṭālib ؑ. His father, Shāh ‘Abdul Laṭīf رحمه الله was an extremely abstentious saint who engaged in much *mujāhadah*.

In order to traverse the spiritual path, he attended many saints of Delhi, for example, Shāh Ḍiyā’ullāh رحمه الله, Shāh ‘Abdul ‘Adl رحمه الله, Khwājah Mīr Dard رحمه الله etc. Finally in 1180 Hijrī he entered the company of Hazrat Mirzā Mazh-har Jān-e-Jānan رحمه الله and rendered *bay’ah* unto him. After fifteen years of continuous *Ḥāḍir Ḥalqah* [circle of presence] and meditation, he received *’Ijāzah* and *Khilāfah*. He then proceeded to propagate the Naqshabndī Mujaddidī order.

Thus during his very lifetime so much *Fayḍ* flowed that possibly never flowed in the lifetime of the living Shaykh. His *Khulafā’* reached many countries, besides India, spreading the high order in Kabul, Balkh, Bukhara, Arabia and Rome. Hazrat Mawlānā Kurdī رحمه الله, whose order and *Fayḍ* is still extent, was also his *Khalīfah*.

In the beginning he experienced enormous difficulty in terms of sustenance, but relief came within a short while. About two-hundred ‘Ulamā’ and pious people from far afield started staying at his Khānqah. Provisions would arrive for them as per need.

He was extremely humble by nature and overpowered by modesty. An example of this was that he hardly ever stretched his legs. He remained like this until his death. He used to wear thick cloth. If someone sent him costly clothing, he sold it, bought some simple clothing instead, and distributed them in Allāh’s Name, saying, “It is better to clothe some people than to dress just one man.”

His actions were in line with the Ḥadīth. He had obtained the sanad of Ḥadīth from the sons of Hazrat Shāh Walī’ullāh Ṣāhib رحمه الله and from his Shaykh. He had memorised the Qur’ān, but nobody knew of it. He was

always busy with recitation of the Qur'ān, meditation and lessons on Tafsīr and Ḥadīth. If someone came to visit, then he would bid him farewell after a short while, saying, "This poor one is engaged in the worry of his grave and death."

He then departed giving something sweet as a blessing.

There was no mention of the world in his gatherings. If anyone gossiped in his gathering he was forbidden to do so and he said, "If anyone is worthy of being gossiped about, it is me. (If you have to gossip, then gossip about me.)"

He said, "The seeker should distinguish between the conditions of each different moment of worship. Let him consider what condition was attained from Ṣalāh, what manifested from his recitation of the Qur'ān, what taste was felt in lessons of Ḥadīth, in *Shughl* and recitation of *lā 'ilāha 'illallāh*. Let him also consider what darkness arises from eating a doubtful morsel, and what internal muddiness is created by sin."

He said, "Light emanates at the time of supplication, but to distinguish if it is light of acceptance or just the light of the supplication is quite difficult. Some say that if both hands feel heavy then it is a sign of acceptance of the supplication. I however say that if the chest feels opened, then it is a sign of acceptance of the supplication."¹⁸¹

¹⁸¹ *Mashā'ikh Naqshbandīyah Mujaddidiyah*, p. 315

Mawlānā Khālid Rūmī Kurdī رحمة الله¹⁸²

Allāh took the work of spreading the Naqshbandī Mujaddidī order of Hazrat Shāh Ghulām ‘Alī Dehlawī رحمة الله in ‘Irāq, Syria and Turkey, from an august Kurdish scholar, Mawlānā Khālid Rūmī Kurdī رحمة الله. He had heard of the *Fayḍ* and sayings of Hazrat Shāh Ghulām ‘Alī Dehlawī رحمة الله in his homeland. Filled with zeal and restlessness, he travelled enormous distances over a journey lasting a year until he finally reached Delhi and stood in the court of Hazrat Shāh Ghulām ‘Alī Dehlawī رحمة الله. He then completed the spiritual journey and received *‘Ijāzah* and special *Khilāfah*. During those days his isolation was such, that when the ‘Ulamā’ and Mashā’ikh who heard about his virtues, perfection and fame came to visit him, he would say, “The poor one cannot turn his attention to anything other than what purpose he has come for.”

Upon returning to his homeland, the seekers of Allāh descended upon him like moths. He himself mentioned in a letter to Shāh ‘Abū Sa’īd, by way of mentioning Allāh’s favours, “The entire Turkish Empire, Arabia, al-Ḥijāz, ‘Irāq and some non-Arab lands are filled with the effects and inclination of the high order of the Naqshbandīyah. Day and night, festivals, gatherings, Masājid and Madāris are filled with mention of the virtues and praises of ‘Imām Rabbānī, the Mujaddid and Enlightener of the Second Millennium. Every person young and old says that they never heard of such recitation or saw such zeal and gatherings. Even if mentioning such words is rudeness and self-praise, for which this poor one is ashamed, yet he perpetrated this audacity, simply because he thought his friend’s rights take precedence [in knowing of these events].”

¹⁸²182 I met a Shaykh of the spiritual line of Mawlānā Khālid Rūmī Kurdī رحمة الله in the Ḥaram of Makkah in 1416 Hijrī. This Shaykh, Sayyid Maḥmūd Effendi was accompanied by many *Murīds*. Māshā’allāh, they were all religious and observant of Sharī’ah. One’s heart really inclined towards them. Mawlānā ‘Ismā’īl Ṣāḥib said that before the major earthquake which struck Turkey, there was a party of shameless lewdness. They summoned the Shaykh to mock him. Allāh’s punishment immediately descended and destroyed the lewd people - Muḥammad Qamruz Zamān.

‘Allāmah ‘Ibn ‘Ābidīn¹⁸³, famously known as ‘Allāmah Shāmī, was the author of *Raddul Muḥtār*, the commentary of *ad-Durr al-Mukhtār*. He was the student and firm friend of Mawlānā Khālīd Rūmī Kurdī رَحْمَةُ اللَّهِ. He wrote an entire booklet on the virtues of Mawlānā Khālīd Rūmī Kurdī, entitled, *Sulla al-Hisām al-Hindī li Nuṣṣrati Mawlānā Khālīd an-Naqshbandī*. It was originally written as a rebuttal against a booklet which envious people had written against Mawlānā, declaring him to be misguided.

He passed away, martyred by plague, on the 14th Ṣil Qa‘dah 1242 Hijrī.¹⁸⁴

Hazrat Sayyid ‘Aḥmad Shahīd Ra’y Barelī رَحْمَةُ اللَّهِ¹⁸⁵

Blessed Birth

Hazrat Sayyid ‘Aḥmad Shahīd رَحْمَةُ اللَّهِ, the Orbit of the Shāh, the Banner of Allāh, was born in Takyah Kallān, Ra’y Barelī in Ṣafar 1201 Hijrī (November 1786). His father was Sayyid Muḥammad ‘Irfān, son of Sayyid ‘Abdun Nūr. They were the descendants of Hazrat Ḥasan bin ‘Alī ﷺ, the grandson of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

He was enrolled in a *maktab* at the age of four. Despite much effort, he had no inclination towards knowledge and made no progress in the study of his books. Instead, he displayed manliness since childhood and loved military games. When he attained puberty he was overcome by such a desire to be of service to humanity which left great saints astonished. He was filled with zeal to help the weak, crippled and widows. In addition, a taste for Ṣikr also increased in him.

¹⁸³ I have discovered that the author of *Rūḥul Ma‘ānī*, ‘Allāmah ‘Abul Faḍl Shābud Dīn Sayyid Maḥmūd ‘Ālūsī Baghdādī and the contemporary saint, Mawlānā Sayyid Maḥmūd Effendi both belong to this order. Allāh knows best what is correct - Muḥammad Qamruz Zamān.

¹⁸⁴ *Tarīkh Da‘wat wa ‘Azīmat*, v. 4, p. 370

¹⁸⁵ I am referring to his biography using my father’s *‘Aqwāl-e-Salaf*, v. 3. May Allāh accept.

Khilāfah from Shāh ‘Abdul ‘Azīz رَحْمَةُ اللَّهِ

He stayed in Lucknow for four months in search of a means of living. During that time he spoke to his companions about going to Delhi to benefit from Shāh ‘Abdul ‘Azīz رَحْمَةُ اللَّهِ. However, none heeded his call. He therefore set out for Delhi on his own. The entire journey was on foot, during which time he tried to be of assistance to other travellers. After several days he reached Delhi and presented himself to Shāh ‘Abdul ‘Azīz رَحْمَةُ اللَّهِ. Shāh ‘Abdul ‘Azīz رَحْمَةُ اللَّهِ had association with the elders of Sayyid Ṣāhib Shahīd from long before. After shaking hands, embracing and introductions, Shāh ‘Abdul ‘Azīz رَحْمَةُ اللَّهِ displayed extreme joy and arranged accommodation for Sayyid ‘Aḥmad Shahīd Ṣāhib رَحْمَةُ اللَّهِ by his brother, ‘Abdul Qādir Ṣāhib رَحْمَةُ اللَّهِ.

Sayyid ‘Aḥmad Shahīd Ṣāhib رَحْمَةُ اللَّهِ stayed with Shāh ‘Abdul ‘Azīz Ṣāhib رَحْمَةُ اللَّهِ for a while. He traversed the stages of *Sulūk* and attained *‘Ijāzah* and *Khilāfah*. He then returned home to Ra’y Bareli. He went back to Shāh ‘Abdul ‘Azīz Ṣāhib رَحْمَةُ اللَّهِ who advised the ‘Ulamā’ of high rank within his family to render *bay‘ah* to Sayyid ‘Aḥmad Shahīd Ṣāhib رَحْمَةُ اللَّهِ and traverse the path with him. Hazrat Shāh Muḥammad ‘Ismā‘īl Shahīd Ṣāhib رَحْمَةُ اللَّهِ and Mawlānā ‘Abdul Ḥayy Badhānwī رَحْمَةُ اللَّهِ had high status in both knowledge and deeds. In addition, they were older than Sayyid ‘Aḥmad Shahīd Ṣāhib رَحْمَةُ اللَّهِ. They therefore hesitated to render *bay‘ah* to him. On the other hand, they could not evade the command of Shāh ‘Abdul ‘Azīz Ṣāhib رَحْمَةُ اللَّهِ. They therefore decided to put Sayyid ‘Aḥmad Shahīd Ṣāhib رَحْمَةُ اللَّهِ to the test.

Ṣalāh like the Ṣaḥābah ﷺ

Thus one night, Mawlānā ‘Abdul Ḥayy Ṣāhib رَحْمَةُ اللَّهِ said to Sayyid ‘Aḥmad Shahīd Ṣāhib رَحْمَةُ اللَّهِ, “Sir, please do me a favour.”

“What are you asking for?” asked Sayyid ‘Aḥmad Shahīd Ṣāhib رَحْمَةُ اللَّهِ.

Mawlānā replied, “Perform a Ṣalāh just as the Ṣaḥābah ﷺ did.”

Sayyid ‘Aḥmad Shahīd Ṣāhib رَحْمَةُ اللَّهِ kept silent and Mawlānā thought to himself, “Perhaps the claim of piety was premature in this case!”

Mawlānā wrote:

That night Sayyid Ṣāhib called out, "Mawlānā!" [in such a way that] I started trembling. Hazrat then said, "Go perform Wuḍū' for Allāh's sake." He said this in such a way that the hairs on my body again stood up. I hardly took a few steps before he called out, "Mawlānā!"

I returned and he said, "Did you not understand correctly?"

"What?" I asked.

He replied, "Go perform Wuḍū' for Allāh's sake."

"Very well," I responded. This happened thrice. I then performed such a Wuḍū' with the fear of Allāh, as I never did before in my entire life. When I returned, he said, emphasising it thrice "Now perform two Rak'āt for Allāh's sake."

I went and commenced Ṣalāh in a corner. When I proclaimed Takbīr Taḥrīmāh, I was so drowned in visions of majesty that I lost all sense of having a body. With extreme fear and intense pleasure I completed the Ṣalāh. After completion of the two Rak'āt, the thought occurred, that perhaps I had omitted some wājib of Ṣalāh. I repeated the Ṣalāh and eventually performed 100 Rak'āt but was still not at ease. Realisation then struck me, and I rebuked myself, "You are unable to perform two Rak'āt, yet seek to test such a perfect person!"

I was overcome with shame and kept repeating, "I seek Allāh's forgiveness," until the 'Aẓān was called. I was now convinced that that bounty which could not be attained through such a long time of striving, could be attained through the focus of a perfect guide. I entered the Masjid. Just before Fajr Ṣalāh I rendered bay'āh to Hazrat Ṣāhib.

End of the Blessed Journey at Bālākot

The British domination over India, the inter-Muslim wars and the overall helpless situation depressed Sayyid 'Aḥmad Shahīd Ṣāhib رَحْمَةُ اللَّهِ عَلَيْهِ. In his view, raising the Word of Allāh and establishing an independent Islāmic state was the need of the hour, which every person of honour with a sense of duty to attend to. From the outset, he started preparing his group for this. Finally on the 7th of Jumād al 'Ūlā 1241 Hijrī he bade his hometown farewell. He travelled through various areas, until stopping at Noshurah, he fought the first battle against the Sikhs. He then conquered

Peshawar, but the traitorous people there betrayed him. He therefore marched for Bālākot on the 17th April 1831, where he fought his final battle. More than 300 Mujāhidīn attained martyrdom. Their journey came to an end at Bālākot. It had commenced with Sayyid 'Aḥmad Shaḥīd Ṣāḥib رَحْمَةُ اللَّهِ leaving his town, Ra'y Bareli, with his warriors on a morning of Jumādal 'Ukhrā 1241 Hijrī. The ultimate goal was attained on the 24th Zil Qa'dah 1246 Hijrī. May Allāh have mercy upon them all.

His Lofty Status

Mawlānā 'Abdul 'Aḥad Ṣāḥib wrote, "More than 40,000 Hindus and other unbelievers became Muslim at the hands of Hazrat Sayyid Ṣāḥib رَحْمَةُ اللَّهِ. Three million Muslims rendered *bay'ah* at his hand. Then as for those who pledged at the hands of his Khulfā' and Khulafā' of Khulafā', there are tens of millions over the face of the earth who have entered into his *bay'ah*."

The late Nawāb Ṣiddīq Ḥasan Khān wrote the following in *Tiqṣār Juyūd al-'Aḥrār* in regards Sayyid 'Aḥmad Shaḥīd Ṣāḥib رَحْمَةُ اللَّهِ, "He was a sign of guiding the creation towards Allāh and turning towards Allāh. A large number of people, in fact, a significant part of the world, attained the ranks of saints through his physical and spiritual attention. In short, in this era, in no country of the world has such a person of perfection been heard of. The 'Ulamā' and Mashā'ikh of today have not equalled that *Fayḍ*, which that group of the truth spread to mankind, by even a tenth of a tenth."

Hazrat Shāh al-Ḥājj 'Abdur Raḥīm Ṣāḥib Chistī رَحْمَةُ اللَّهِ had many *murīds* himself. Yet when he saw the extent of the *Nisbah* of Sayyid 'Aḥmad Shaḥīd Ṣāḥib رَحْمَةُ اللَّهِ with Allāh and his obedience to Sunnah, he was so affected that he pledged *bay'ah* to him.

Mawlānā Miyānī Nūr Muḥammad Jhanjhānwī رَحْمَةُ اللَّهِ also pledged *Bay'ah* and received *Khilāfah* from Sayyid 'Aḥmad Shaḥīd Ṣāḥib رَحْمَةُ اللَّهِ. Ḥājī 'Abdur Raḥīm Ṣāḥib joined Sayyid 'Aḥmad Shaḥīd Ṣāḥib رَحْمَةُ اللَّهِ in his Jihād. At Bālākot he gained the prize of drinking from the cup of martyrdom.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumu‘ah]

May Allāh fill their resting places with light.

Hazrat Mawlānā Sayyid Pīr Ghulām Ḥabīb Ṣāhib
Naqshbandī Mujaddidī Pākistānī رَحْمَةُ اللَّهِ

Birth

He was born on Friday the 23rd Ramaḍān 1322 (2nd December 1904) in Kardhī (Wādī Sūn Sakesar, District Khūshāb).

Noble Teachers

Amongst his teachers the following are worthy of mention: Janāb Qārī Qamrud Dīn Ṣāhib رَحْمَةُ اللَّهِ, Shaykhul Ḥadīth Hazrat Mawlānā Sayyid ‘Amīr Ṣāhib رَحْمَةُ اللَّهِ, Hazrat Mawlānā ‘Ubaydullāh Sindhī Ṣāhib رَحْمَةُ اللَّهِ and Shaykhut Tafsīr Hazrat Mawlānā ‘Aḥmad ‘Alī Ṣāhib Lahorī رَحْمَةُ اللَّهِ.

Bay‘ah

He and his paternal cousin, Mawlānā Sayyid ‘Amīr Ṣāhib presented themselves to Mawlānā ‘Abdul Mālik Ṣāhib Ṣiddīqī Naqshbandī رَحْمَةُ اللَّهِ. After accepting the *bay‘ah*, Mawlānā ‘Abdul Māik رَحْمَةُ اللَّهِ instructed them with certain practices and advised them to be constant and pay attention to keeping contact with the Shaykh. He thus doubly benefited from his spiritual exertions and the attention of a perfect Shaykh. When the perfect Shaykh saw the qualities of righteousness and guidance in the true *murīd*, he sent him to his guide, Hazrat Khwājah Faḍl ‘Alī Qurayshī رَحْمَةُ اللَّهِ, who instructed him with meditations and focused on him for several days. Finally, after instruction from the unseen, he granted him *Khilāfah* on the 29th Sha‘bān 1352 Hijrī in a gathering of *Murīds*. After this

'Ijāzah and *Khilāfah*, Hazrat Mawlānā 'Abdul Mālik Ṣiddīqī رَحْمَةُ اللَّهِ also granted him 'Ijāzah. He disseminated the teachings of Sharī'ah and Ṭarīqah in many countries of Europe and Africa, where he initiated great services and brought many people from materialism to the light of spirituality and acquainted them with spiritual pleasures and conditions. May Allāh reward him with the best of rewards.

Demise

He passed away on 1410 Hijrī (21st December 1989).

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Verily we belong to Allāh and indeed we shall return unto Him!

His eldest son, Mawlānā 'Abdur Raḥmān Ṣāḥib, led the funeral prayers. As per his bequest, he was buried in the surrounds of the Chakwān Masjid. May Allāh fill his resting place with light.

Khulafā'

Māshā'allāh, he had 23 Khulafā', some of whom are:

- Mawlānā 'Abdur Raḥmān Ṣāḥib, the son of Hazrat Shaykh رَحْمَةُ اللَّهِ
- Mawlānā 'Abdur Raḥīm Ṣāḥib, the son of Hazrat Shaykh رَحْمَةُ اللَّهِ
- Mawlānā Na'imullāh Ṣāḥib Fārūqī
- Mawlānā Ṣul Fiqār Ṣāḥib
- Mawlānā 'Ismā'il Ṣāḥib Wādī, resident of Blackburn, UK.
- His son, Professor Muḥammad Qāsim Ṣāḥib, resident of Reunion.
- Hazrat Shaykh Sulaymān 'Aḥmad, Reunion.¹⁸⁶

¹⁸⁶ 'Aqwāl-e-Salaf, v6, pp. 93-97

Sayings

- Whatever rank one has attained, it has been through the Qur’ān. He who recites the Qur’ān will climb high. He will be taken high.
- The meaning of Ṣikr is that during every moment a man keeps the attention of his heart and does not let neglect draw near. This is called *Wuqūf Qalbī* (cognisance with the heart) which is an important lesson in our order.
- Unfortunate are those who do not read the Qur’ān. Read a little at least. This Qur’ān is the best food. He who understands it will understand the command of the Emperor and fulfil it.
- If I am asked to summarise the Qur’ān, I would say it is, “Fear none besides Allāh.”
- What the Sharī‘ah expects us to observe is humility. Allāh loves the humility of His slaves.
- The beauty of a person lies not in decorations, robes and domes. A personality is made by relationship with Allāh, Ṣikr and striving. These days there is so much attention given to outward embellishment. No attention is paid to beautifying the inner self. If attention is given to beautifying the inside, then what pleasure will be felt!¹⁸⁷

It is appropriate to mention here that upon the recommendation of Mawlānā ‘Abdur Raḥīm Ṣāḥib, the son of Hazrat Mawlānā Sayyid Pīr Ghulām Ḥabīb Ṣāḥib رَحْمَةُ اللَّهِ، Mawlānā Na‘īmullāh Fārūqī had compiled a booklet, *Shajarah Ṭayyibah* in a most rare sequence. Shaykh Sulaymān Mūgliyāh, may his excellence increase, had given me a copy in Reunion.¹⁸⁸

¹⁸⁷ Subḥānallāh! What amazing advice which is worthy of being the motto of one’s life. Allāh give us all the ability to fulfil this, *‘Āmīn!*

¹⁸⁸ By the grace of Allāh, I met him when I went with my respected father to Reunion in 1421 Hijrī (2001). *Māshā’allāh*. He is a saint observant of *Sharī‘ah* who experiences various spiritual states. He invited my father home and used to attend my father’s talks. He holds my father in high esteem and loves him a lot. On the other hand, my father also has a special relationship with Shaykh Sulaymān, which is definitely based on love for Allāh. May Allāh increase this. In addition, I also met Mawlānā Muḥammad Qāsim. In Lusaka I was honoured to meet Mawlānā Ṣul Fiqār Ṣāḥib. *Māshā’allāh*, my father met the honourable Mawlānā ‘Ismā‘īl Ṣāḥib Wādī and Mawlānā Na‘īmullāh Ṣāḥib Fārūqī.

It records the special *Wazhīfah*, *Wird* and guidance of the Naqshbandī Mujaddidī order. I desire to reproduce a part of it [which follows]. All ability is from Allāh....

.... To proceed. Mankind consists of two components. One is the body and the other is the soul. The body's relation is with the created world, the apparent material world. It can be compared to the home. Its inhabitant is the soul, which is related to the world of the command, the inner world. The two components have unique requirements. In order to preserve and grow, the body requires nutrition. The soul also requires nutrition, but its nutrition and tranquillity lie in abundant remembrance of Allāh, and following the best of examples ﷺ.

یاد حق آمد غذا این روح را مریم آمد این دل مجروح را

*Remembrance of al-Ḥaqq is indeed the food of the soul;
And the balm for a wounded heart. (Rūmī)*

If the body's permissible natural needs are not fulfilled and care is not taken, then various illnesses will afflict the body. In the same way, if the necessities of the soul are not met and ugly character not avoided, then spiritual diseases will encompass it. Just as pneumonia, malaria, tuberculosis and typhoid are the names of physical diseases, in the same way, pride, vanity, ostentation, gossip, rancour, malice, jealousy, greed, lust etc. are the names of spiritual diseases.

Remember that physical diseases weaken the body and disturb outer actions. Similarly spiritual diseases, or sins, affect the heart and weakens one's faith. Thus the Chief of both worlds ﷺ said, "When the slave commits a sin, then a black spot falls on his heart. When he stops and repents, then his heart is cleansed. If he continues the sin, then the black spot increases, until his entire heart blackens."

This is the same rust about which Allāh says:

كَلَّا ۖ بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ

Never! Rather their hearts have rusted with what they have acquired. [al-Muṭāffifīn: 14]

This rust or black spot is called “spiritual disease” or “disease of the heart.” This disease increases through sin, whether it be mental or physical, until the heart becomes so impaired, that it becomes blind in distinguishing truth from falsehood. It forgets the favours of the True Master. It turns away from His obedience, and instead, follows the ego and Satan. The Divine Word has no effect on such a person with a diseased heart, whereas Allāh says:

تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ

The very skins of those who fear their Cherishing-Lord tremble at [the recitation of the Qur’ān].... [az-Zumar: 23]

Allāh forbid! Has the effect of the Qur’ān come to an end? No! Never! The effect still remains in the Qur’ān and will remain forever. However, for the heart to absorb the Qur’ān’s effect it is conditional that the heart fears Allāh. This condition is not fulfilled in heedless hearts, thus such hearts remain deprived of the light of the Qur’ān.

The Accepted Messenger ﷺ said, “There is in the body a piece of flesh. When it is sound, the entire body will be sound. When it is corrupt, then the entire body will be corrupt. Know, it is the heart.”¹⁸⁹

It is with this in mind that a poet offered the following advice:

دل کے بگاڑ ہی سے بگڑتا ہے آدمی
جس نے اسے سنبھال لیا وہ سنبھال گیا

*Man is ruined from the ruin of the heart;
He who cares for it, is taken care of.*

¹⁸⁹ *al-Bukhārī, Muslim*

Cure for Spiritual Diseases

A Ḥadīth states:

لَمَّا خَلَقَ اللَّهُ دَاءً خَلَقَ لَهُ دَوَاءً

“Allāh has created a cure for each disease He created.”

Thus just as there is some cure or the other, for every physical disease, there is also a cure for every spiritual disease. This cure is Allāh’s remembrance, for the Ḥadīth proves it so:

لِكُلِّ شَيْءٍ صَقَالَةٌ وَصَقَالَةُ الْقُلُوبِ ذِكْرُ اللَّهِ

“Everything has a polish, and the polish of the heart is Allāh’s remembrance.”¹⁹⁰

Within the ambit of the blessings of Allāh’s remembrance, are the following Words of Allāh:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Lo! By the remembrance of Allāh do hearts find contentment [ar-Ra‘d: 28]

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O you who believe! Remember Allāh, with much remembrance. [al-‘Aḥzāb: 41]

In his commentary to the above verse, al-Ḥāfiẓh ‘Ibn Kathīr quotes the statement of ‘Ibn ‘Abbās رضي الله عنه:

¹⁹⁰ *Al-Bayhaqī*

إن الله لم يفرض [على عباده] فريضة إلا [جعل لها حدا معلوما ، ثم] عذر أهلها في حال عذر ، غير الذكر ، فإن الله لم يجعل له حدا ينتهي إليه ، ولم يعذر أحدا في تركه ، إلا مغلوبا على تركه ، فقال (: فاذكروا الله قياما وقعودا وعلى جنوبكم [النساء : 103] ، بالليل والنهار ، [في البر والبحر] ، وفي السفر والحضر ، والغنى والفقر ، والصحة والسقم ، والسر والعلانية ، وعلى كل حال

"Indeed Allāh has not decreed upon His slaves an obligation except that He set known limits and then allowed excuses for its people during the state of being excused, except for Zikr. For indeed Allāh did not set an extreme at which it ends. Nor did He excuse anyone from abandoning it, except for one compelled to leave it. Hence He commanded them in all states and says, 'Remember Allāh standing, sitting and on your sides...' and night and day, on land and at sea, during travel and when at home, during wealth and during poverty, during health and during illness, secretly and publicly."

Hazrat 'Ā'ishah ؓ said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ

"Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would remember Allāh during his every moment."

Hazrat 'Abū Mūsā al-'Ash'arī ؓ narrated that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ

"The comparison of he who remembers his Cherishing-Lord and he who does not remember his Cherishing-Lord is that of the living and the dead."

It is as if the heedless person wastes his life.

جو غفلت میں تو نے زمانہ گنوا لی

تو پھر ہی سمجھ زندگانی گنوائے

*That time you have lost in heedlessness;
Understand that it is your life you have lost.*

In short, preservation of one's spiritual life, curing spiritual illness and success in both worlds is attained through divine remembrance. When the seeker of rectification engages in frequent *Ẓikr*, then Allāh's love so fills his heart that the seeker abandons his own likes, pleasures and desires to align his every deed and word with the wish and pleasure of Allāh. Because Allāh dislikes open sin and lewdness, the seeker will abstain from despicable and lewd acts and instead involve himself in pious deeds. As a result, his unworthy qualities are eradicated and he becomes one of noble character. This is in essence the purification of the ego and the inner self which is the primary function of *Taṣawwuf* and *Sulūk*.

Bear in mind that some of the verses and Ḥadīth which have been quoted here, are applied specifically to remembrance of the heart (quiet *Ẓikr*) and some are applied to both remembrance of the heart and remembrance with the tongue. Situations arise every day wherein the *Sharī'ah* prohibits *Ẓikr* with the tongue, or wherein one is forced not to engage in it, for example, remembrance with the tongue is prohibited when answering the call of nature; and when one eats, drinks or talks, then by force of circumstance, one is unable to remember Allāh with the tongue. Thus remembrance of the heart is such a *Ẓikr* in which one's remembrance and mind can remain at all times. It should not be terminated.

Necessary Clarification

Bear in mind that the original meaning of *Ẓikr* is to free oneself of heedlessness and to make one's heart independent of all besides Allāh and to turn to Allāh every moment with delight and zeal. This state of non-stop attention to Allāh, having your heart present in Allāh's court, is

known as “remembrance of the heart,” “silent remembrance,” and “remembrance of the undistinguished one.”¹⁹¹

Ẓikr and Meditation of Naqshbandīyah Mujaddidiyah

Lesson 1 – Remembrance of “Allah”

The method of Ẓikr of *’Ism Ẓāt* – Name of the Being (Allāh), is to place the tongue on the palate, free the heart of all worried thoughts and distractions. Locate the tongue of the heart –the distance of two fingers below the left nipple, in the direction of your side. From there recite the blessed Name, “*Allāh! Allāh.*” Keep the meaning in mind - this is the Being who is the amalgamation of all attributes of perfection, and is free of any form of blemish; the Being upon whom we have brought faith. Keep this Ẓikr constantly in mind, so that your heart starts to beat with divine remembrance.

Lesson 2 – Laṭīfah Rūḥ (Subtlety of the Soul)

Laṭīfah Rūḥ is located two fingers below the right nipple. After Lesson One, continue your Ẓikr from this spot.

Lesson 3 – Laṭīfah Sirr (The Secret Subtlety)

Now make your Ẓikr from Laṭīfah Sirr. It is in line with the left nipple, two fingers away from the chest.

Lesson 4 – Laṭīfah Khafī (The Hidden Subtlety)

Now make your Ẓikr from Laṭīfah Khafī. It is in line with the right nipple, two fingers away from the chest.

¹⁹¹ *Shajarah Ṭayyibah*, p. 30

Lesson 5 – Laṭīfah 'Akhfā (The Most Hidden Subtlety)

Now make your Ṣikr from Laṭīfah 'Akhfā. It is in the centre of the chest. Now Ṣikr is made from all five subtleties.

Lesson 6– Laṭīfah Nafs (The Ego Subtlety)

Now make your Ṣikr from the Laṭīfah Nafs. It is in the middle of the forehead.

Lesson 7– Laṭīfah Qālab (The Torso Subtlety)

Laṭīfah Qālab is connected to the entire body of man. Through this Ṣikr, every hair on the body starts to remember Allāh. It is called *Sulṭānul 'Aẓkār*. *Sulṭānul 'Aẓkar* is located between the brain and the skull and joins in the Ṣikr of the entire body.

You should know that Laṭīfah Nafs and the four elements are related to the world of creation, but every Subtlety of the world of creation originates with some Subtlety from the world of the command. Thus the heart's origin is the Ego's origin. The origin of the Soul is the origin of Air. The origin of the Secret is the origin of Water. The origin of Khafī is the origin of fire. The origin of the 'Akhfā is the origin of earth. The existence and destruction of Subtleties of the material world is based on the origin of the Subtleties of the Spiritual world. For example, the existence and destruction of Laṭīfah Nafs is based on the manifestation of the qualities of mobility, which is the origin of Laṭīfah Qalb. The existence and destruction of the Wind Element is based on the manifestation of the qualities of stability, which is the origin of the Laṭīfah Rūḥ. The existence and destruction of the Fire Element is based on the manifestation of the qualities of repulsion, which is the origin of Laṭīfah Khafī. The existence and destruction of the Earth Element is based on the manifestation of the qualities of attraction, which is the origin of Laṭīfah 'Akhfā.

Lesson 8 – Negation (lā 'ilāha) and Affirmation ('illallāh)

Take a breath from below your navel and imagine you are raising the word *lā* to the brain. Now place *'ilāha* on the right shoulder and bring it

below. Then strike *'illallāh* on the heart in such a manner that its effect touches the other Subtleties as well. When letting out the breath, recite *Muḥammadur Rasūlullāh*, concentrating on the meaning. This *Ẓikr* is conditional upon keeping the meaning in mind, that there is no other goal and none worthy of worship besides the Being of Allāh.

When reciting the negation (*lā*), then negate your own being and the being of all that is in existence. When reciting the affirmation (*'illallāh*), then keep Allāh's pure being in mind. In addition, it is a condition for every *Ẓikr* that you should with the utmost humility say for a few times, "O Allāh! You indeed are my goal. Grant me Your pleasure, love and forgiveness."

It is necessary to keep your attention on your heart, and keep your heart's attention on the Being of the Creator Most High. This is because without these two things, it will be difficult to attain *nisbah*.

This attention is called "awareness of the heart." Then work on protecting the heart from all worrisome thoughts, so that thoughts do not gain domination. This is known as *Nigāhdāsht* (maintenance). The benefits of holding one's breath include heating the heart, taste, softness, negation of dangers and progress in love for Allāh. It is also possible that it develops *Kashf*. It is necessary to observe odd numbers when doing the *Ẓikr* of Negation and Affirmation. That is why it is also called *wuqūf 'adadī* (awareness of number). This method is narrated from Hazrat Khidr عَلَيْهِ السَّلَام. He taught it to Khwājah 'Abdul Khāliq Ghajadwānī رَحْمَةُ اللَّهِ. If after 21 times, no benefit is seen, then consider the practice not to have borne the desired fruit and begin anew, taking all the conditions into proper consideration. Allāh knows best and His knowledge is complete.

Lesson 9 – *lā 'ilāha 'illallāh* with the Tongue

The system applies to reciting *lā 'ilāha 'illallāh* with the tongue, except that you do not hold your breath. The lowest amount is 12 *tasbīḥ* [1200] and the highest is 5 thousand. If the *sālik* exceeds that, then the benefit is for him.

Lesson 10 – Meditation of Mortality

Fayḍ is derived from that Being who is the amalgamation of all perfect attributes and is free of every blemish and termination. The *Fayḍ* arrives on my Heart Subtlety.

Lesson 11 – First Meditation

The meditator should consider his Laṭīfah Qalb aligned to the Blessed Laṭīfah Qalbof Rasūlullāh ﷺ. Ask with the tongue of the mind, “O Allāh! You placed *Fayḍ* of the mobility manifestation from Laṭīfah Qalb of the Chief of the world ﷺ onto Laṭīfah Qalbof Hazrat ‘Ādam عَلَيْهِ السَّلَام. Now through the media of the great guides, place it on my Heart Subtlety.

Lesson 12 – Second Meditation

The meditator should consider his Laṭīfah Rūḥ aligned to the Blessed Laṭīfah Rūḥ of Rasūlullāh ﷺ. Ask with the tongue of the mind, “O Allāh! You placed the *Fayḍ* of stability manifestation from the Laṭīfah Rūḥ of Rasūlullāh ﷺ onto the Laṭīfah Rūḥ of Hazrat Nūḥ and Hazrat ‘Ibrāhīm عَلَيْهِمَا السَّلَام. Now through the media of the senior guides, place it on my Laṭīfah Rūḥ.

Lesson 13 – Third Meditation

The meditator should consider his Laṭīfah Sirr aligned to the Blessed Laṭīfah Sirr of Rasūlullāh ﷺ. Ask with the tongue of the mind, “O Allāh! You placed the *magnificence of being* manifestation from the Laṭīfah Sirr of Chief of all the Messengers ﷺ onto the Laṭīfah Sirr of Hazrat Mūsā عَلَيْهِ السَّلَام. Now through the media of the great guides, place it on my Laṭīfah Sirr .

Lesson 14 – Fourth Meditation

The meditator should consider his Laṭīfah Khafī aligned to the Blessed Laṭīfah Khafī of Rasūlullāh ﷺ. Ask with the tongue of the mind, “O

Allāh! You placed the *Fayḍ* of repulsion manifestation from Laṭīfah Khafī of the Delight of all the world صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ onto Laṭīfah Khafī of Hazrat 'Īsā عَلَيْهِ السَّلَام. Now through the media of the senior guides, place it on my Laṭīfah Khafī.

Lesson 15 – Fifth Meditation

The meditator should consider his Laṭīfah 'Akhfā aligned to the Blessed Laṭīfah 'Akhfā of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Ask with the tongue of the mind, "O Allāh! You placed the *Fayḍ* of attraction manifestation onto the Blessed Laṭīfah 'Akhfā of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Now through the media of the senior guides, place it on my Laṭīfah 'Akhfā.

Warning

Regard the Subtlety through which is the arrival point of *fayḍ* to be like a series of crystals reflecting through the chain of Mashā'ikh right up till Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, fulfilling the implication of [what Allāh says in a Ḥadīth Qudsī]:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

"I decide according to the thought of My slave about Me."

And Allāh says:

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

That is no great Matter for Allāh. [ʿIbrāhīm: 20]

Lesson 16 – Meditation of Togetherness, Minor Sainthood

Allāh says:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

And He is with you wherever you may be [al-Ḥadīd: 4]

Keeping the above in mind, believe with a firm heart that, “*Fayḍ* comes from the Being who is with me and with every atom in the universe, in a manner appropriate to His majesty. The origin of this *Fayḍ* is the circle of minor sainthood. This is the sainthood of the great saints. It is the shadow of the divine Names and Attributes, whose *fayḍ*’s arrival point is my Heart Subtlety.”

Major Sainthood: There are three circles, encompassed in a single arc.

Lesson 17 – Intention of the First Circle

Allāh says:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And We are closer to him than his jugular vein. [Qāf: 16]

Keeping the above in mind, think in your heart that, “*Fayḍ* comes from the Being who is closer to me than my own life, in a manner appropriate to His majesty. The *fayḍ*’s arrival point is my Ego Subtlety and the five Subtleties of the world of command (spiritual world). The origin of this *Fayḍ* is the first circle of major sainthood. This is the sainthood of the Prophets themselves عَلَيْهِمُ السَّلَامُ and is the origin of the circle of minor sainthood.”

Lesson 18 – Intention of the Second Circle, Major Sainthood

Allāh says:

يُحِبُّهُمْ وَيُحِبُّونَهُ

Allāh will love them and they will love Him.” [al-Mā’idah: 54]

Keeping the above in mind, think in your heart that, “*Fayḍ* comes from the Being who befriends me and I befriend Him. The origin of this *Fayḍ* is the second circle of major sainthood. This is the sainthood of the Great Prophets themselves عَلَيْهِمُ السَّلَامُ and is the origin of the first circle. The *fayḍ*’s arrival point is my Laṭīfah Nafs.”

Lesson 19 – Intention of the Third Circle of Major Sainthood

Allāh says:

يُحِبُّهُمْ وَيُحِبُّونَهُ

Allāh will love them and they will love Him.” [al-Mā’idah: 54]

Keeping the above in mind, think in your heart that, “*Fayḍ* comes from the Being who befriends me and I befriend Him. The origin of this *Fayḍ* is the third circle of major sainthood. This is the sainthood of the Prophets themselves عَلَيْهِمُ السَّلَامُ and is the origin of the second circle. The *fayḍ*’s arrival point is my Laṭīfah Nafs.”

Lesson 20 – Intention of the Arc

Allāh says:

يُحِبُّهُمْ وَيُحِبُّونَهُ

Allāh will love them and they will love Him.” [al-Mā’idah: 54]

Keeping the above in mind, think in your heart that, “*Fayḍ* comes from the Being who befriends me and I befriend Him. The birthplace of this *Fayḍ* is the Arc of major sainthood. This is the origin of the third circle. The *fayḍ*’s arrival point is my Laṭīfah Nafs.”

Lesson 21 – Meditation on the Name *azh-Zhāhir* الظاهر

Fayḍ comes from the Being who is named *azh-Zhāhir* (The Manifest/ Apparent/ Outer). The *fayḍ*'s arrival point is my Laṭīfah Nafs and all five Subtleties of the World of Command.

Lesson 22 – Meditation on the Name *al-Bāṭin* الباطن

Fayḍ comes from the Being who is named *al-Bāṭin* (The Hidden/ Subtle/ Inner). The origin of the *fayḍ* is the circle of the highest sainthood, which is the sainthood of the highest angels. The *fayḍ*'s arrival point is all three Elements, excluding the Earth Element.

Lesson 23 – Perfection of Prophethood

Fayḍ comes from that special Being who is the origination of the perfection of Prophethood. The *fayḍ*'s arrival point is the Earth Element.

Lesson 24– Perfection of Messengership

Fayḍ comes from that special Being who is the origination of the perfection of the state of the Messengers. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 25– Perfection of 'Ulul 'Azm¹⁹²

Fayḍ comes from that special Being who is the origination of the perfection of the 'Ulul 'Azm. The *fayḍ*'s arrival point is my structure of Monotheism.

¹⁹² 'Ulul 'Azm, those of Resolve, are Nūḥ عَلَيْهِ السَّلَام, 'Ibrāhīm عَلَيْهِ السَّلَام, Mūsā عَلَيْهِ السَّلَام, 'Isā عَلَيْهِ السَّلَام and Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - Translator

Lesson 26– Reality of the Divine Ka‘bah

Fayḍ comes from that Being whose existence is absolutely necessary, to Whom everything which might possibly exist prostrates to, and Who is the origination of the reality of the divine Ka‘bah. The *fayḍ*’s arrival point is my structure of Monotheism.

Lesson 27– Reality of the Magnificent Qur‘ān

Fayḍ comes from that incomparable, perfect, all-encompassing Being Who is the origination of the reality of the Magnificent Qur‘ān. The *fayḍ*’s arrival point is my structure of Monotheism.

Lesson 28– Reality of Ṣalāh

Fayḍ comes from that incomparable, perfect, all-encompassing Being Who is the origination of the reality of Ṣalāh. The *fayḍ*’s arrival point is my structure of Monotheism.

Lesson 29– Reality of Ma‘būdīyah Ṣarf¹⁹³

Fayḍ comes from that Being Who is the origination of the state of alone being worshipped. The *fayḍ*’s arrival point is my structure of Monotheism.

Lesson 30 – Reality of the State of ‘Ibrāhīm عليه السلام

Fayḍ comes from that Being Who is the origination of the Ibrāhīmī state. The *fayḍ*’s arrival point is my structure of Monotheism.

¹⁹³ If the term is the Arabic *Ṣarf* then it means “turning” (to the One worthy of worship). If it is the Urdu usage of *Ṣarf* then it means “only”. These are not necessarily contradictory but I do not know which language is being referenced – Translator.

Lesson 31 – Reality of the State of Mūsā عَلَيْهِ السَّلَام

Fayḍ comes from that Being Who is the origination of the Mūsawī state. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 32 – Reality of the State of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Fayḍ comes from that Being Who is the origination of the Muḥammadī state. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 33 – Reality of the State of 'Aḥmad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Fayḍ comes from that Being Who is the origination of the 'Aḥmadī state. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 34– Reality of Ḥubb Ṣarf¹⁹⁴

Fayḍ comes from that Being Who is the origination of the state of He alone Who should really be loved. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 35– Circle of You will not be helped (lā ta'īn)

Fayḍ comes from that Special Being Who is the origination of the Circle of You will not be helped. The *fayḍ*'s arrival point is my structure of Monotheism.

الْحَمْدُ لِلَّهِ عَلَى نِعَمَائِهِ وَآلَائِهِ الْكَامِلَةِ حَمْدًا كَثِيرًا طَيِّبًا،
وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّهِ وَآلِهِ وَعِزَّتِهِ وَاتِّبَاعِهِ أَجْمَعِينَ - آمِينَ

¹⁹⁴ As per previous footnote on Ṣarf– Translator.

All praise belongs to Allāh for His perfect bounties and favours, pure, many favours. Salutations and peace be upon His Prophet, his family, his progeny and all his followers - 'Āmīn.¹⁹⁵

Terminology of the Naqshbandīyah upon which this Order is Based

There are 11 terms. The first eight are quoted from Khwājah 'Abdul Khāliq رَحْمَةُ اللَّهِ, and the next three are quoted from Khwājah Bahā'ud Dīn Naqshband رَحْمَةُ اللَّهِ. They are as follows:

1. ***Hosh dar Dam – Alert every breath.*** The *sālik* should be aware that every breath can be spent being alert or heedless.
2. ***Nazhar bar Qadam – Gaze on the foot.*** When walking, the *sālik* should not extend his gaze beyond where he steps. When he is in company, he should face the company and not turn left and right, lest it results in terrible corruption and loss of the goal.
3. ***Safar dar Waṭn – Journey to the homeland.*** The *sālik* moves from his human undesirable traits towards angelic traits.
4. ***Khalwat dar 'Anjuman – Isolation in public.*** Whatever condition the *sālik* might be in, whether he is alone or in public, eating, walking, talking etc. his heart is in reality alone and engaged with Allāh.
5. ***Yād kard – To remember.*** This refers to the remembrance of Allāh Most High. Engage in it every moment.
6. ***Bāz Gasht – To return.*** Recite the following Du'ā' a few times with utter humility during your Ṣikr, "O Allāh! You and Your pleasure are my aims. Grant me Your love and recognition."
7. ***Nigāhadasht – Maintenance.*** Keep all dangers and whispers of the self far from the heart.

¹⁹⁵ These recitations and meditations are attributed to Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ. He upheld an extreme level of following the Sunnah and fiercely hated innovation. So how can there be any question of these being innovations? You may safely follow and practice upon this, or at least accept it. This would be the more cautious route - Maḥbūb 'Aḥmad.

8. ***Yād dāsht* – Notation.** The *sālik* should remember the Being of Allāh without any interrupting words and thoughts.
9. ***Wuqūf Zamanī wa Hosh dar Dam* – Time Awareness and alert to every breath.** Both amount to the same thing.
10. ***Wuqūf ‘Adadī* – Number Awareness.** Observe odd numbers when releasing the breath.
11. ***Wuqūf Qalbī* – Heart Awareness.** The *sālik* should be aware from his heart which is located below the left breast.¹⁹⁶

This is an appropriate place for me to quote the entire chapter of *Ṭarīqah Naqshbandīyah Mujaddidīyah* for the sake of additional insight. The chapter is extracted from *Mi’yārus Sulūk*, written by Hazrat Shāh Muḥammad Hidāyat ‘Alī Naqshbandī Mujaddidī Jawnpūrī رَحْمَةُ اللَّهِ.

Ṭarīqah Naqshbandīyah Mujaddidīyah

An important pillar of the Naqshbandī order is Hazrat Imām Rabbānī Mujaddid ‘Alfī Thānī رَحْمَةُ اللَّهِ. The addition of the word, “*Mujaddidīyah*” to “*Naqshbandīyah*” is due to his noble personality. The lives of the personalities of this order was indeed most amazing and wonderful. The greatest of saints can rightfully be astonished at the lofty stages they gained; their understanding and their wisdom.

Inshā’allah I shall write briefly on his praiseworthy qualities and likable character, later in this book. Here I restrict myself to writing on the reason for the word “*Mujaddid*” (re-newer) and necessary words from his spiritual recognition which the seekers learnt about. He properly clarified the science of *Sulūk* and showed what *Ṭarīqah* is, like a clear mirror. Through his blazing torch of knowledge and spiritual recognition, he showed a clear and simple path to the followers of truth, and saved them from the path of error and ambiguity. Such words and spiritual stations are not recorded for those saints who passed before him, which he therefore established anew. That is why he is termed *Mujaddid*. The

¹⁹⁶ Subhānallāh! How excellent are these terminologies upon which the Naqshbandīyah order is founded! Why should they not result in goodness, blessings and reaching Allāh? (‘*Aqwāl Salaf*, part2, p214)

Ṣūfiyā' before him, *may Allāh's mercy be upon them all*, had only informed about the Subtleties of the heart and soul. Some also spoke about the Laṭīfah Sirr. He however explained the Heart, Soul, Secret, Khafī and 'Akhfā – all five Subtleties – and where they are located in the human body, their colours and their lights. For an explanation of this, a writing of Khwājah 'Abdul 'Aḥad رَحْمَةُ اللَّهِ، the grandson of Hazrat Mujaddid 'Alfi Thānī رَحْمَةُ اللَّهِ، is sufficient. Shāh Walī'ullāh رَحْمَةُ اللَّهِ had recorded that writing in his book, *'Intibāh fī Salāsil 'Awliyā'illāh*. The writing is as follows:

My beloved sister, the worshipper of Allāh, had enquired from me in regards the Subtleties of humans. So know that there are five human Subtleties – Heart, Soul, Secret, Khafī and 'Akhfā. They are from the World of Command, which is above the Throne of Allāh. It is also called Lā Makān (No Place) and 'Ālamul 'Arwāḥ (World of Souls).

The Ultimate Truth, Most Majestic and High is He, through His perfect power, created an affection and relation between the Subtleties and the human body. He brought them down and placed each into an appropriate place in the human body. The heart is in the left of the chest, below the nipple. The Soul is more subtle than the Heart. It is opposite it to the right. 'Akhfā is a more beautiful Subtlety. It is in the exact centre of the chest. Secret is between the Heart and 'Akhfā. Khafī is between the Soul and 'Akhfā.

Within the ambit of each Subtlety is a sainthood attached to the footsteps of one of the five Great Messengers ('Ulul 'Azm). Thus the sainthood of Heart is attached to the footsteps of Hazrat 'Ādam, peace be upon our Prophet and upon him. The sainthood of Soul is attached to the footsteps of Hazrat 'Ibrāhīm, peace be upon our Prophet and upon him. The sainthood of Sirr is attached to the footsteps of Hazrat Mūsā, peace be upon our Prophet and upon him. The sainthood of 'Akhfā is attached to

*the footsteps of Hazrat Muhammad, the Seal of all Prophets, salutations and peace be upon them all.*¹⁹⁷

Know that the difference between the footsteps of the saints is based on the path of these Subtleties. He who walks in the footsteps of Hazrat 'Ādam عَلَيْهِ السَّلَام has the sainthood of Heart. Such a person has the capability of one rank out of the five ranks. He who walks in the footsteps of Hazrat 'Ibrāhīm, peace be upon our Prophet and upon him, has the sainthood of Soul. Such a person has the capability of two ranks out of the five ranks. He who walks in the footsteps of Hazrat Mūsā عَلَيْهِ السَّلَام has the sainthood of Secret. Such a person has the capability of three ranks out of the five ranks. He who walks in the footsteps of Hazrat 'Isā عَلَيْهِ السَّلَام has the sainthood of Khafī. Such a person has the capability of four ranks out of the five ranks. He who walks in the footsteps of Hazrat Chief of the World صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has the sainthood of 'Akhfā. This is the greatest, highest and best of all ranks. A person of such sainthood has the capability of all five ranks of sainthood.

Know that the difference between the footsteps amongst the Prophets is not based on the path of these Subtleties, but is due to the path of Prophethood. Thus whoever amongst these sacred personalities is ahead of the others in this path, will be regarded as more virtuous than the others. Thus since the Prophethood of Hazrat Mūsā عَلَيْهِ السَّلَام takes precedence over that of Hazrat 'Isā عَلَيْهِ السَّلَام, he is more virtuous than Hazrat 'Isā عَلَيْهِ السَّلَام, despite the fact that in terms of the rank of sainthood, Hazrat 'Isā عَلَيْهِ السَّلَام is superior, as has been written above.

Secondly, you should know that if the guide and trainer is sincere for the religion of the seeker, then it is possible that he will bring the seeker onto those stages which he had traversed himself and let him reach the stage of Muḥammadī sainthood, even if the murīd possesses minor capabilities himself.

¹⁹⁷ It appears that Laṭīfah Khafī associated with Hazrat 'Isā عَلَيْهِ السَّلَام has been omitted. Also, in Tafsīr, Hazrat Nūh عَلَيْهِ السَّلَام is generally accepted as the first of the Messengers of Resolve, not Hazrat 'Ādam عَلَيْهِ السَّلَام - Translator.

I have discussed the matter at great length beyond the limit. I wished to be excused and that she keep the remainder of the discussion for some other time. However, she asked about lights and the colours of the Subtleties. So know that each person has said and written something different according to his personal kashf and what he has seen. So he made his own interpretation according to the personal occurrence and his information. What I write however, is what I understand from what I extract from the High Hazrat.

Know that the Heart's light is yellow; the Soul's light is red; the Secret's light is white; The Khafi's light is black; and the 'Akhfā's light is green.

As for the reality of the Ego which she enquired about, know that the Filthy Ego is from the world of creation and its place is in the brain. It is associated with sensuality, evil and filth. Just like its associated Subtleties, it made the Pure Subtleties apparent and claimed leadership and wisdom, acting a corrupting influence upon all the parts and Subtleties. Through the deception of the accursed Satan, it imbued all its Subtleties and parts with its despicable attributes. Then by being deprived of turning attention to Allāh's court, it inflicted eternal loss.

As for those who accepted the help and guidance of the eternal grace, they were alert to its evil and filth. They avoided its plots and corruption. They turned their attention to the pure court. They attained eternal bliss. When the Ego is clean and purified and completely abandons all its despicable qualities, he is definitely through the generosity of Allāh Most Pure, granted a great status of sainthood, proximity to Allāh, visions and the station of pleasure. All the human Subtleties mentioned above become purged. His character becomes most lofty. After the attainment of perfection, it is placed on the throne of the chest and bestowed with all the Subtleties of leadership and wisdom. It is an amazing enigma that he who is most filthy, becomes the noblest after purification and enlightenment. As Allāh says:

فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

Those are the ones whom Allāh changes their evil into good. [al-Furqān: 70]

Rasūlullāh ﷺ said:

خَيْرُكُمْ فِي الْجَاهِلِيَّةِ خَيْرُكُمْ فِي الْإِسْلَامِ إِذَا فَتَهُوا

The Best of you in Jāhiliyah will be the best of you in Islām when you have understanding.

و السلام على من اتبع الهدى

Peace be upon those who follow guidance.

NOTE: The five Subtleties of the World of Command are: Heart, Soul, Secret, Khafī and 'Akhfā. The World of Command is that where He said, "*Kun*" (be) and then established His position [as appropriate to His Majesty]. He created five Subtleties of the World of Creation: Water, Earth, Wind, Fire and the ultimate of all, the Laṭīfah Nafs. He made the location of the Laṭīfah Nafs in the forehead, and its colour is white, somewhat dark blue. The Subtleties of the World of Creation on the other hand, were created in stages.

Thus certain seekers of the truth, such as the Shaykh, may Allāh be pleased with him, have seen as they have stated to have seen. They have been witnessed in *Sulūk* and no differences have been found, except for the fact that his station of sainthood, which is called *Waḥdatul Wujūd* (Unity of Being) in the terminology of the Ṣūfiyā', was far above that of most Ṣūfiyā'. Hazrat 'Imām Rabbānī رحمه الله verified this station and traversed many stations which is not proven from past Ṣūfiyā'. This was the special recognition of Hazrat.

He said that the difference from one station to another is like the difference between a drop and the sea. One can understand the concept of drop and sea through this example. A half *ser*¹⁹⁸ of [wheat] of the

¹⁹⁸ 1 *Sèr* = 933.10 g

Şahābah ﷺ is superior to every Muslim, saint or commoner, spending Mount Uḥud in gold and silver in charity. Similarly the power of all the saints cannot equal the sainthood of a single Şahābī ﷺ. Similarly the faith of Hazrat 'Abū Bakr ﷺ outweighs the faith of the entire 'Ummah combined. The basis of this is from Allāh's Saying:

فَضَّلَ بَعْضُكُمْ عَلَى بَعْضٍ

He has given preference to some of you over others... [an-Naḥl: 71]

By the grace of Allāh, thousands of scholars and the pious and hundreds of thousands of seekers have attained these stations, and no longer found any doubt about the saying of Hazrat Shaykh رحمه الله. Thus Hazrat Mirzā Mazh-har Jān-e-Jānān Shahīd رحمه الله stated, "There no longer remains any doubt about the path of Hazrat Shaykh, may Allāh be pleased with him. Thousands of the pious have traversed these stations and verified them."¹⁹⁹

We shall now reproduce the topic of the Ten Subtleties from the book, *Kalīd-e-Ma'ārif*. The author was Hazrat Mawlānā Muḥammad 'Ārif Şiddīqī Harsinghpūrī رحمه الله, Khalīfah of Hazrat Mawlānā Muḥammad 'Alī Mūngīrī Naqshbandī Mujaddidī رحمه الله:

Know that Allāh has blessed mankind with five external senses and five internal senses.

The five external senses are: *Sāmi'ah* (Hearing), *Bāṣirah* (Sight), *Shāmmah* (Smell), *Zā'iqaḥ* (Taste) and *Lāmisah* (Feeling).

The five internal senses are *Mushtarikah* (Joint), *Mutakhayyalah* (Imagination), *Wāhimah* (Fancy),

¹⁹⁹ *Ma'ārifus Sulūk*, p. 55

Mutaşarrifah (Implementation) and *Ḥāfizhah* (Memory).

The internal senses are subservient to the intelligence. The intelligence is minister to the soul. The soul is the queen of the material elements of humanity. The material elements of mankind are four: water, wind, fire and earth. Combined with a fifth aspect of Ego or Spirit, these are the five of the created world, just as there are five of the World of Command: Heart, Soul, Secret, Khafī and 'Akhfā.

Just as the internal and external senses total ten, so do the four elements, plus Ego, Heart, Soul, Secret, Khafī and 'Akhfā total another ten. The World of Creation is created slowly in stages and is interfaced through the senses. The World of Command was created instantly by the command of kun (be) and is not interfaced with the senses.

The origin of the Subtleties of the World of Creation is the Subtleties of the World of Command. The origin of the Ego is the Heart. The origin of Wind is the Soul. The origin of Water is the Secret. The origin of Fire is the Khafī. The origin of Earth is the 'Akhfā.

The World of Command is one of light and unadulterated Subtlety. The World of Creation has a thickness and darkness to it. Allāh has addressed this to Mankind, His noblest of creation and most complete manifestation, in such a manner that the essences of the ten items listed, from the two Worlds, have been placed here. These are called the "Ten Subtleties" in the terminology of the Ṣūfiyā'.

Allāh's power is so amazing and astonishing. He placed these light and Subtle items from the World of Command in mankind's dark heart. Physical sensuality so seduces man, that he utterly forgets the joy of being alone and close to Allāh and pays no heed to his origin. Then through lessons on Ṣikr, mental effort and focus from the guide, the goal is attained of awakening the Subtleties from their heedlessness, to reach

their reality and turn attention to the origin. After continuous progress, the Real Goal is reached. ²⁰⁰

In addition to the above, the topics of *Zikr*, *Shughl* and meditation are discussed in *Kalīd-e-Ma'ārif* and *Mi'yārus Sulūk*. The daily practices and *Shughl* of the Naqshbandīyah are recorded in *al-Qawl al-Jamīl*. The travellers of the path would benefit much by referring to the original books. It is Allāh who bestows ability.

Explanation of *Zikr* and *Shughl*

From: Kalīd-e-Ma'ārif

The aim of traversing the Subtleties is to reach Allāh and to be permanently present. The Mashā'ikh have explained two methods of attaining this greatest of blessings. The first is *Zikr* and the second is *Fikr* [worry, encompassing *Shughl* and Meditation]. *Zikr* is to remember the Pure Being, whether by means of *Tasbīḥ* (subḥānallāh), *Tahlīl* (lā 'ilāha 'illallā), recitation of the Qur'ān or other methods. Based on the time and keeping the hearts of the people of the era at ease, yet with the purpose of freeing the heart of all besides Allāh, the Naqshbandī Mashā'ikh have prescribed two beginning forms of *Zikr* – the Name of the Being (Allāh), and Negation-Affirmation.

Method of Taking the name of the Being

Perform the *Zikr* of, “Allāh” sitting either kneeling or crossed-legged. Recite 25 times:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ ، يَا رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ،

²⁰⁰ *Kalīd-e-Ma'ārif*, p. 36

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

'Astaghfirullāha Rabbī min kulli ḡambin wa 'atūbu 'ilayhi. Yā Rabbighfir lī wa tub 'alayya. Innaka Antat Tawwābur Raḥīm.

I seek forgiveness of Allāh, my Cherishing-Lord, for every sin and I turn in repentance unto Him. O My Cherishing-Lord! Forgive me and turn in forgiveness unto me. Indeed You are Oft-Accepting of Forgiveness, Most Merciful.

Keep the meaning in mind when reciting. Then turn your attention to the Laṭīfah Qalb and contemplate that “*Allāh, Allāh*” emanates from the heart. Keep your mind on that Being whose Name that is, and on whom we believe in. During this contemplation you should not move the tongue or any limb. If you sense movement arising in the heart or any limb, then absolutely do not pay any attention to it. Remain engaged in your contemplation. This prescribed sitting form should be done in the morning and again in the evening, but the contemplation described should never cease. Continue whether you are standing, sitting or walking, even up to this stage that your mind remains engaged in it even when talking and in the shops.

It is not meant that one must abandon all essential tasks simply to contemplate this. Rather one should strive to keep the thought constantly in mind. An overpowering condition is reached where one either abandons all work²⁰¹; or one is so blessed with internal solitude, that no task is an obstacle to simultaneous contemplation. That attainment is *Khalwat dar 'Anjuman* – Isolation in public.

Once the Heart is trained to remember Allāh, then in the same manner, turn your attention to the Laṭīfah Rūḥand contemplate that “*Allāh, Allāh*” emanates from the Soul. Keep your mind on that Being on whom we believe in and in whose thought I erase myself.

²⁰¹ Which is one of the reasons Ṣikr should be prescribed and supervised by the Shaykh – Translator.

Once this Subtlety is set on course; that is, it constantly remembers without your deliberation and intentional thought, and when you turn your attention to it, you then notice that it is in fact engaged in Allāh's remembrance, then at that stage may you proceed with Zikr from the Laṭīfah Sirr. Thereafter Laṭīfah Khafī, then Laṭīfah 'Akhfā, then Ego Subtlety each according to the initial prescribed method. Once a Subtlety remembers Allāh and you proceed to the next Subtlety, beware of not letting the previous Subtlety become heedless. When the chance of the four Element Subtleties arrives, then think that "*Allāh, Allāh*" emanates from every limb, in fact every hair of the body. This is called in the terminology of the Naqshbandīyah Mashā'ikh, *Sultānul 'Aẓkār*, the king of all remembrances.

The Mashā'ikh have written that the sign of the purification of a Subtlety, is that the light of that Subtlety will manifest on the seeker. Each Subtlety has a distinct colour. The light of the Heart is white, leaning towards yellow, just like the colour of the light of a lamp. The light of the Soul is red, like a pomegranate. The light of the SIRR shines like the moon. Khafī's light is an intense shiny black. 'Akhfā's light is a most pleasant green shine from which the state of being loved drips. The light of Ego does not have a condition. However, in terms of the World of Creation, it is intense blue verging on black, although most of the time it remains colourless. In terms of the World of Command, its light is yellow, like that of the Heart. The reason for that is because both have the same origin.

Method of Negation-Affirmation

Bring up *lā* from the navel up to the brain. Now place '*ilāha* on the right shoulder. Then strike '*illallāh* on the heart. Ensure that the Zikr is made in odd numbers. At the end of the Zikr, recite in the mind:

مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Muḥammadur Rasūlullāh ṣallallāhu 'alayhi wa sallam
Muḥammad is Allāh's Messenger, Allāh's salutations and peace be upon him.

All this should be done in the mind, there should be no movement of the body [tongue]. This Zikr can be done either through holding breath or without holding the breath. If it is done in the breath holding mode, then hold your breath beneath the navel. Then complete the Zikr as just described. However, bear odd numbers per each breath in mind. In other words you may recite it three, five or seven times then at the time of releasing that one breath, recite in the mind:

مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Naqshbandī Mashā'ikh do not view the holding of the breath as compulsory. However, they do say that it is beneficial. If you do not hold the breath, then again after completing an odd number, recite in the mind:

مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

If holding the breath during Zikr results in heat and unease, then perform Shughl at that time. Focus on the heart and picture that the *Fayḍ* of Allāh is descending upon the heart like a drizzle and it is absorbing it. If the entire body is feeling heat, then picture the drizzle on the entire body. This will be of immense benefit. If you were unable to sleep, then Allāh willing, you will be able to. The heat, unease and anxiety will be dispelled. In short, if this Shughl is performed in conjunction with holding the breath, then Allāh willing, holding the breath will do no harm. However, observe the level of heat. The higher it rises, the more of the Shughl you should perform and picture Allāh's *Fayḍ* as a down pouring rain.

Pay regard to certain conditions for this Zikr.

First Condition:

When reciting "*lā 'ilāha*" keep in mind, "I worship none and prostrate to none..." When reciting "*illallāh*" keep in mind, "...except for Allāh alone, I worship Him and prostrate unto Him." These thoughts are for the beginner.

When an intermediary seeker recites "*lā 'ilāha*" he keeps in mind, "I have no desire and no goal..." When reciting "*'illallāh*" he keeps in mind, "...except for Allāh who alone is my aim and desire."

When one on the higher stages recites "*lā 'ilāha*" he keeps in mind his own negation and the negation of everything in existence. When reciting "*'illallāh*" he keeps the existence of the Pure Being in mind.

The beginner keeps the meaning of the following in mind:

لَا مَعْبُودَ إِلَّا اللَّهُ

Lā ma'būd 'illallāh – There is none worthy of worship besides Allāh

The intermediary keeps the meaning of the following in mind:

لَا مَقْصُودَ إِلَّا اللَّهُ

Lā maqṣūd 'illallāh – There is no goal besides Allāh

The higher level seeker keeps the meaning of the following in mind:

لَا مَوْجُودَ إِلَّا اللَّهُ

Lā mawjūd 'illallāh – There is none in existence besides Allāh.

Without keeping the meaning in mind, *Zikr* is useless.

Second Condition:

Intermediaries should after every few recitations, for example twenty-five recitations, supplicate with the utmost humility in the divine court, "You alone are my goal. For Your pleasure I sacrifice the world and the hereafter. Bestow me with Your recognition and love."

The Naqshbandī Mashā'ikh call this *Bāz Gasht* – To return.

Third Condition:

When focusing on the heart, its shape should not be thought about. Focus the heart on the Pure Being. Without these two, the object cannot be attained.

Fourth Condition:

The heart should avoid the dangers of the Ego. Whenever a danger arises, it should be repulsed. A white light shines during Negation-Affirmation *Ẓikr*. Sometimes other lights also shine. The reason is that a thought that remains of a Subtlety will result in the light of that Subtlety shining.

An Important Note

If something besides Allāh makes a relationship with the heart, or some bad habit seizes the heart, then during Negation-Affirmation, negate that thing. For example, if someone loves wealth, then in order to negate it, he should at the time of reciting, “*lā ’ilāha*” think, “I do not love wealth.” Then when he recites, “*’illallāh*” he should think, “It is Allāh’s love which is in my heart.” In the same way whatever obstacle presents itself, can be removed in this way. By the grace of Allāh, the obstacle will be removed.

Hazrat Mirzā Mazh-har Jān-e-Jānan Shahīd رَحْمَةُ اللَّهِ said, “Despicable human qualities can be eliminated through Negation-Affirmation. Every day each despicable quality should be specified and negated with *lā* and replaced with Allāh’s love. In that way the quality will be eliminated.”

Hazrat Shāh Ghulām ‘Alī رَحْمَةُ اللَّهِ said, “Make much Negation-Affirmation with that thought in mind, and earnestly and humbly beseech Allāh to remove that despicable quality.”

Shughl and Meditation

There are different forms of *Fikr* [concern, mental exertion] as well. According to different stations and conditions there are different relevant *Fikr*. These are also called *Shughl* and Meditation. Just as Hazrat ‘Imām Rabbānī Mujaddid ‘Alfi Thānī رَحْمَةُ اللَّهِ prescribed various *Ẓikr* for the

cleansing of each Subtlety, he also prescribed meditations for each Subtlety.

Firstly, we should know what we mean by meditation. The Arabic word for it, *Murāqabah*, means “to wait.” Thus the seeker, considering himself helpless and in need, awaits the *Fayḍ* of the Lord, putting his thought on a specific Subtlety on which it will arrive. The anxious gaze of his heart is so firm, it is like a cat watching a mouse hole, awaiting the mouse’s arrival. Never mind averting his gaze, his body does not move in the slightest. This is generally the quality of meditation.^{202 203}

Thereafter Hazrat Mawlānā Muḥammad ‘Arif Ṣāḥib Harsinghpūrī Behārī رحمہ اللہ²⁰⁴ stated most excellent words in regards daily practices, meditations, etc. If someone wishes, he may study the original book. In fact I consider studying these books, through which Allāh guides to the path, to be necessary. If you can afford to buy the book, then you should certainly buy it and read. You will gain benefit and rectification from it. All ability is from Allāh.

²⁰² *Kalīd-e-Ma‘ārif*, pp. 39-44

²⁰³ Subḥānallāh! How excellently he has explained the topic which is worthy of being engraved on the heart. It is regrettable that in regards these realities, the commoners are after all commoners, yet the special ones also give no attention to this. We seek Allāh’s protection.

²⁰⁴ Mawlānā Muḥammad ‘Arif Ṣāḥib رحمہ اللہ was the son of Shaykh Balāghat Ḥusayn. His ancestral town was Harsinghpūr, District Darbhāngah, but he was born in his mother’s ancestral town of Sa’dīpūr, District Darbhāngah. After graduating from the outer sciences, he rendered *bay‘ah* to Mawlānā Faḍl Raḥmān Ganj Murā‘ābādī رحمہ اللہ, in order to study the inner sciences and rectify himself. Thereafter he established a reformatory relationship with Hazrat Mawlānā Muḥammad ‘Alī Ṣāḥib Mawngīrī رحمہ اللہ and completed the stations of *Sulūk*. Hazrat Mawlānā Muḥammad ‘Alī Ṣāḥib Mawngīrī رحمہ اللہ granted him *‘Ijāzah* and *Khilāfah*. *Māshā‘allāh!* His son, Mawlānā Ḥakīm ‘Abdul Mannān Ṣāḥib had a special relationship with Hazrat Muṣliḥul ‘Ummah, Mawlānā Shāh Waṣī‘ullāh Ṣāḥib رحمہ اللہ. He used to attend the Khānqah at Fatehpūr Tāl Narjā, District Ma’w. He therefore showed affection to this unworthy one. May Allāh grant him the best of rewards in both worlds - ‘Āmīn!

Muḥammad Qamruz Zamān ‘Ilāhabādī,
27th Jumādal ‘Ūlā 1423 Hijrī

We shall now quote the chapter on the *Shughl* of the Naqshbandīyah, from “*al-Qawl al-Jamīl*” which was written by Hazrat Shāh Walī’ullāh Ṣāhib Muḥaddith Dehlawī رَحْمَةُ اللَّهِ عَلَيْهِ:

Shughl of the Naqshbandī Mashā’ikh

The Naqshbandī Mashā’ikh have stated that there are three ways to reach Allāh. The first is remembrance of Allāh. The second is meditation. The third is to keep a firm link and confidence with one’s guide.

The First Way of Reaching Allāh

This is to engage in the remembrance of Allāh. Amongst the various forms of Zikr is Negation-Affirmation, i.e. *lā ’ilāha ’illallāh*. This is the method which comes from the early generations of the Naqshbandīyah.

Method of Negation-Affirmation Zikr

The method of Negation-Affirmation Zikr is to firstly free the heart of all external and internal distractions, (for example, hunger, thirst, jealousy, malice, etc.). Thereafter remember death. Repent unto Allāh and seek His forgiveness. Now close both lips and eyes. Keep your breath in. Recite with your heart لَّا - *lā*, drawing it from the right of your navel, dragging it up to your shoulder. Then move from the shoulder joining up to the head , reciting إِلَه - *’ilāha*. Thereafter strike the heart forcefully with إِلَه - *’illallāh*. (These days the heart and mind are weak. *’Inshā’allāh* a light strike should suffice).²⁰⁵

²⁰⁵ The above author’s brother, Hazrat Shāh ’Ahlullāh Ṣāhib رَحْمَةُ اللَّهِ عَلَيْهِ, stated in *Chār Bāb*, “The beginner in *Sulūk* should recite *Allāh* up to twelve-thousand times daily and Negation-Affirmation, i.e. *lā ’ilāha ’illallāh* a thousand times. Always be constant with this. Amazing and astonishing effects will be acquired.”

Benefits of Holding the Breath

The Naqshbandī Mashā'ikh have stated that *Habs-e-Nafas* i.e. holding the breath, possesses an amazing ability for heating the inner aspect, firming resolve and stimulating divine love. However, Holding the Breath should not be done continuously. It should be done in stages, so that difficulty is not experienced.

Importance of Odd Numbers

Odd numbers have special effects, just as Holding the Breath does. First recite the declaration of Monotheism, لا إِلَهَ إِلَّا اللَّهُ – *lā 'ilāha 'illallāh* in a single breath. Then recite it thrice in a single breath. In this way you can practice daily, keeping the odd numbering in mind, until you reach seven recitations per single breath. In other words, calculate as follows – one recitation the first time, three recitations the second time, five recitations the third time and seven recitations the fourth time. Be careful to observe this odd number system in your *Ẓikr*.

The Most Important Condition in Negation-Affirmation

The most important condition when reciting Negation-Affirmation is to negate those besides Allāh as being objects of worship and one's goals; instead absolutely and with firm resolution assert Allāh as being your object of worship and your aim.

Ẓikr of "Allāh"

Amongst the various forms of *Ẓikr* is that of *Solely the Name* i.e. only the word, "*Allāh*" without Negation-Affirmation. This *Ẓikr* was not extant in the view of the early generations of the Naqshbandī Mashā'ikh. A Shaykh near the era of Khwājah Muḥammad Bāqī Billāh had instituted it. Allāh Most High knows best what is correct.

I have heard from my father and guide, Shāh 'Abdur Raḥīm Ṣāhib Dehlawī رَحْمَةُ اللَّهِ that Negation-Affirmation is beneficial for *Sulūk*. The Name on its

own is beneficial for *Jazb*, attraction²⁰⁶ [instead of traversing the path from his effort, Allāh attracts the slave directly to Him – Translator].

Method of Zikr of the Name Only

Extract the name, “*Allāh*” with complete force from below the navel. Drag it up to the surface of the brain. Do it with the “Hold the Breath” method at least a little, but as much as you can manage. Some Naqshbandīyah have stated a thousand times! I have heard from my father and guide, in describing his condition thus, “In the beginning stages of *Sulūk*, we accomplished 200 Affirmation-Negation in a single breath.”

The Second Way of Reaching Allāh

The second way of reaching Allāh is meditation. Hold the breath slightly below the navel. Then with all the senses extend your attention to the *al-Mujarrid* meaning (pure empty of all other connotations) of *al-Basīt* (the Extender,) which is what every person conceptualises when uttering the Name of Allāh. However, there are very few people who can disassociate the meaning from the word *Basīt*. The seeker should therefore attempt to separate the meaning and the word, without difficulty, danger and turning your attention to those besides Allāh. However, some people do not have this capacity. That is why some Mashā’ikh have advised such people to continuously supplicate, heart-felt, on the lines of, “O Allāh! The object of my desire is You and Your pleasure. Grant me Your love and recognition.”²⁰⁷

²⁰⁶ Subhānallāh! How excellently he has explained the difference. Only one knowing the path, in fact only a sālik can properly explain it. May Allāh Most High reward them well – Qamruz Zamān.

²⁰⁷ Translator’s note: The Urdu translation was a bit unclear to me on this difficult topic, so I referred to the original Arabic of *al-Qawl al-Jamīl* and found the Arabic Du‘ā’ which Shāh Walī‘ullāh رَحْمَةُ اللَّهِ هَدَاهُ had written to be a bit different than what the Urdu implies, “O My Cherishing-Lord! You are my objective! I turn unto You, disassociating myself from all besides You.”

The Third Way of Reaching Allāh

The Third way of reaching Allāh is to keep a firm link and confidence with one's guide.²⁰⁸

In his famous book, *Taṣāwwuf aur Nisbat-e-Ṣūfiyāh*, my respected grandfather, Hazrat Muṣliḥul 'Ummah, Shāh Waṣī'ullāh Ṣāhib رَحْمَةُ اللهِ عَلَيْهِ, quoted a passage from Professor Khalīq 'Aḥmad Nizhāmī. That is why I wish to quote the points of the topic, "Taṣawwuf in the Light of Qur'ān and Sunnah," from the first part of *Mashā'ikh-e-Chist*, as per the command of my esteemed father. I have hope that it will assist the insight of the noble readers. Allāh is the one who grants ability.

Taṣawwuf in the Light of Qur'ān and Sunnah

The Ṣūfiyā' have always established the permissibility of an act from the Qur'ān and Sunnah. The foundation of Taṣawwuf is two things – divine love and togetherness with the Being. The Ṣūfiyā' say that it is Allāh's Book itself which invites towards divine love. Countless verses declare the result of this love to be togetherness and closeness with the Being. This is what the Ṣūfiyā' term as *Ma'rifah* (recognition).

²⁰⁸ Mawlānā رَحْمَةُ اللهِ عَلَيْهِ stated, "The truth is that this path is the closest of all paths. Sometimes a *murīd* does not possess much capability, but due to extra love, the guide enacts spiritual changes upon him. The Mashā'ikh of the order have stated that one should keep Allāh's company. If you cannot do that, then keep the company of those who keep Allāh's company. My noble father, 'Ārif billāh Shaykh 'Abdur Raḥīm Ṣāhib رَحْمَةُ اللهِ عَلَيْهِ stated, "The meaning of the statement of the Mashā'ikh of Ṭarīqah, is that you should first keep in sight perfect wakefulness and alertness, which is a reflection of the shadow of the manifestation of the Being, so that a sincere relationship develops with all. If this is not possible, then establish a relationship with those who have been honoured with that ray's reflection and have attained salvation from the egos and relationships. There is a kind of implication in this from the verse, "Be with the sincere ones," that if the perfect guide has attained witnessing of the Being, one can attain in a short while from his attention what cannot be attained in years of effort." [*al-Qawl al-Jamīl*, pp. 84-85]

1. Mawlānā 'Abul Kalām 'Āzād wrote in *Tarjumānul Qur'ān*:

The Qur'ān has painted a picture for mankind of religious belief and deeds, and has set the foundation of these, to be mercy and love. It will not establish something unrelated from the all-encompassing universal factory of natural disposition for the spiritual life of man. Instead it places it as an important aspect. The Qur'ān has clarified the universal truth that the relationship between Allāh and His slaves is a relationship of love and that true slavery is that slavery which is not only confined to slavery, but includes love as well.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

And amongst people are those who take equals unto Allāh whom they love as they should love Allāh. But those who believe are intense in their love for Allāh. [Al-Baqarah: 165]

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Say: If you love Allāh then follow me. Allāh will love you and forgive your sins for you. Allāh is Most Forgiving, Most Merciful. [Āl 'Imrān: 29]

This shouts out loud that the result of faith in Allāh is to love Allāh and be loved by Him.

This text of Mawlānā 'Āzād is an outstanding clarification of the Ṣūfī school of thought. The Qur'ān has declared divine love to be the focal point of belief and deeds. The Ṣūfiyā' regard this to be the aim of their lives. Read the next chapter for further details on this.

2. The Qur'ān says:

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۚ

And Allāh revealed upon you the Book and Wisdom and taught you that which you knew not. [an-Nisā': 113]

According to the Ṣūfiyā', wisdom here refers to the science of the inner aspect. Rasūlullāh ﷺ taught it to certain individual Ṣaḥābah رضي الله عنهم, from whom these orders continued.

3. The Ṣūfiyā' place great emphasis on worshipping Allāh, and present proof from the Qur'ān:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I have not created Jinn and mankind except to worship Me. [aḏ-Zāriyāt: 56]

فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

Then remember Allāh standing, sitting and on your sides. [an-Nisā': 103]

In regards the accepted slaves, Allāh says:

يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

They remember Allāh standing, sitting and on their sides. [Āl 'Imrān: 191]

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

Their sides leave their beds calling unto their Cherishing-Lord with fear and hope. [as-Sajdah: 16]

تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا

You will see them bowing and prostrating, seeking the bounty and pleasure of their Cherishing-Lord. [al-Faḥ: 29]

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ

Indeed, your Lord knows, [O Muḥammad], that you stand [in Ṣalāh] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. [al-Muzzammil: 20]

Closeness of the Being or Recognition, which the Ṣūfiyā' declare to be their aim, is established in the Qur'ān. Hazrat Mujaddid 'Alfī Thānī رَحِمَهُ اللَّهُ wrote in a letter, "Closeness to Allāh is established from clear indisputable text."

Verses which support this are:

ادْعُونِي أَسْتَجِبْ لَكُمْ

Call unto Me, I shall answer you. [al-Ghāfir: 60]

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And he is with you, wherever you may be. And Allāh sees all that you do. [al-Ḥadīd: 4]

نَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ

We are closer to him than you are but you do not see. [al-Wāqī'ah: 85]

وَنَعْلَمُ مَا تُوسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

We know what his soul whispers to him, and We are closer to him than [his] jugular vein. [Qāf: 16]

4. Shaykh 'Abun Naṣr Sarrāj رَحِمَهُ اللَّهُ, author of *al-Lam'*, wrote, "The following terms in the Qur'ān refer to the people of Taṣāwwuf: *ṣādiqīn* (truthful males), *ṣādiqāt* (truthful females), *mukhlīṣīn* (sincere ones), *muḥsinīn* (good ones), *khā'ifīn* (fearful ones), *'ābidīn* (worshippers), *ṣābirīn* (patient ones), *'āwliyā'* (close to Allāh), *'abrār* (virtuous), *muqarrabīn* (drawn near), etc."

The Ṣufiyā' also draw proof from the Ḥadīth. They say that the pure life of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a complete guide to them. Authority for what they do is to be found in the Sunnah.

1. The Qur'ān addresses Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ thus:

يَا أَيُّهَا الْمَرْمُلُ (1) قُمْ اللَّيْلَ إِلَّا قَلِيلًا (2) نُّصِفْهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا (3) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (4) إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (5) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا (6) إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا (7) وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

(1) O you who wraps himself [in clothing], (2) Arise [to pray] the night, except for a little - (3) Half of it - or subtract from it a little (4) Or add to it, and recite the Qur'an with measured recitation. (5) Indeed, We will cast upon you a heavy word. (6) Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words. (7) Indeed, for you by day is prolonged occupation. (8) And remember the name of your Lord and devote yourself to Him with [complete] devotion. [al-Muzzammil 1-8]

The Ṣufiyā' explain that they turn away from everything and turn towards what Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has been instructed to turn towards.

2. What the 'Aḥādīth of Rasūlullāh ﷺ term as 'Iḥsān is interpreted as *Taṣawwuf*. The Ḥadīth states:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ ، فَإِنَّهُ يَرَاكَ

[Iḥsān] is that you worship Allāh as if you see Him. If you are unable to see Him, then [know that] He sees you.

In his commentary to the above Ḥadīth, Hazrat Shāh Walī'ullāh Dehlawī رَحِمَهُ اللَّهُ ، wrote in *Hujjatullāh al-Bālighah*, that this is true *Taṣawwuf*.

3. It is recorded in *Kashful Maḥjūb* that Ḥārithah رَضِيَ اللَّهُ عَنْهُ one day presented himself to Rasūlullāh ﷺ.

فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كَيْفَ أَصْبَحْتَ يَا حَارِثَةُ ؟ " فَقَالَ أَصْبَحْتُ مُؤْمِنًا بِاللَّهِ تَعَالَى حَقًّا ، قَالَ : " اَنْظُرْ مَا تَقُولُ يَا حَارِثَةُ إِنَّ لِكُلِّ شَيْءٍ حَقِيقَةً فَمَا حَقِيقَةُ إِيمَانِكَ " ، فَقَالَ ، عَزَلْتُ نَفْسِي عَنِ الدُّنْيَا ، فَسَتَوَيْ عِنْدِي حَجَرَهَا وَذَهَبَهَا وَفُضَّتْهَا وَمَدَرَهَا فَاسْهَرْتُ لَيْلِي ، وَأَطْمَأْتُ نَهَارِي ، حَتَّى صِرْتُ كَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي بَارِزًا ، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ فِيهَا ، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ النَّارِ يَتَعَادَوْنَ فِيهَا ،

The Nabī ﷺ asked him, "How have you arisen this morning, O Ḥārithah?"

He replied, "I have arisen this morning as a believer in Allāh truly."

[Rasūlullāh ﷺ] said, "Watch what you say, O Ḥārithah. Everything has a reality. What is the reality of your faith?"

[Ḥārithah رَضِيَ اللَّهُ عَنْهُ] replied, "I have separated myself from the world. Its stone, gold, silver and earth are equal to me. I spent my nights awake [in worship] and days thirsty [in fasting]. Until it was as if I started to see the Throne of my Cherishing-Lord before me. And as if I saw the people of

Paradise visiting each other in it. And as if I saw the people of Hell numerous in it. "

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " أَصَبْتَ فَالزَّمْ ،

The Nabī ﷺ then said, "You have attained it, so be firm."
He said it thrice.

4. It is recorded in Ṣaḥīḥ al-Bukhārī, that Rasūlullāh ﷺ said that Allāh said, "When a slave seeks My nearness through his obedient acts, then I begin to love him, until I become his ear with which he hears, his eye with which he sees, his hand with which he holds and his feet with which he walks."
5. The 'Aṣḥābuṣ Ṣuffah (Companions of the Platform) ﷺ were an established group within the lifetime of Rasūlullāh ﷺ, especially devoted to worship. Rasūlullāh ﷺ did not object to them. Shaykh Hajwerī stated:

In the very lifetime of Rasūlullāh ﷺ there were those poor Muhājirūn ﷺ who fully implemented the etiquettes of worshipping Allāh and following the love of Rasūlullāh ﷺ. They sat in his Masjid, i.e. al-Masjid an-Nabawī, abandoning all occupations and disputes and having utter conviction that Allāh is the provider of sustenance, and relied upon Him. It is for that reason that Rasūlullāh ﷺ was ordered to be in their company and observe their rights. Thus Allāh says:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

And do not send away those who call upon their Cherishing-Lord morning and afternoon, seeking His countenance. [al-'An'ām: 52]

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا

...And let not your eyes pass beyond them, desiring adornments of the worldly life... [al-Kahf: 28]

That is why when Rasūlullāh ﷺ saw them he would say, "Allāh reproofed me because of you."

It seems appropriate that I mention here a summary in regards *ʿAṣḥābuṣ Ṣuffah* ﷺ. This group included Hazrat ʿAbū Ṣarr al-Ghifārī ﷺ, Salmān al-Fārsī ﷺ, ʿAmmār bin Yāsir ﷺ, Ṣuhayb ar-Rūmī ﷺ, Bilāl ﷺ, Ḥuṣayfah bin Yamān ﷺ, ʿAbū Saʿīd al-Khudrī ﷺ, etc.

Shaykh Shahābud Dīn Suharwardī رحمه الله has stated their number to be 400. Ḥāfiẓh ʿAbū Nuʿaym رحمه الله has listed them in alphabetical order. In *Ṣifatuṣ Ṣafwah*, Ibnul Jawzī رحمه الله has mentioned many of these saints under the discussion of ascetics and worshippers.

The sacred band amongst the Ṣaḥābah ﷺ had devoted their lives to worship and teaching the Qurʾān. They had no worldly dealings. Their day and night was spent in worship and recitation of the Qurʾān. They did not have family and children. When they did marry, they left that circle. Their means of living was assisted mainly from the other Ṣaḥābah ﷺ and Rasūlullāh ﷺ himself. It was mostly from the ʿAnṣār ﷺ. They broke branches with dates and brought these to the Masjid, where they suspended them from the roof. The ʿAṣḥābuṣ Ṣuffah ﷺ would pick up whatever dates dropped down and eat them. Some of them would go to fill up water and bring it for the day; and pick wood from the wilderness, to be sold for their expenses. However, these saints mostly survived on charity. In his commentary to the following verse, ʿIbn Kaʿb al-Qurazhī رحمه الله wrote that, "poor" refers to ʿAṣḥābuṣ Ṣuffah ﷺ:

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ

...for the poor who have been restricted for the cause of Allah... [al-Baqarah: 273]

'Ibnul 'A'rābī, Aḥmad bin Muḥammad al-Baṣrī (d. 304 Hijrī / 916 CE), al-'Allāmah Jalālud Dīn as-Suyūṭī and other scholars have written on their biographical details in books and other writings. The worship and striving of these sacred personalities have been lauded in Sūrah al-'An'ām and Sūrah al-Kahf.

5. If you read the reliable books of Taṣawwuf, you will find pages after pages of not just lip-service to observance of Qur'ān and Sunnah, but practical encouragement. Books such as, *Qūtul Qulūb*, *Risālah Qushayrīyah*, *Kashful Maḥjūb*, *'Awāriful Ma'ārif*, *Tazkiratul 'Awliyā'*, *Fawā'idul Fu'ād* and *Khayrul Majālis*. This encouragement is from the people described in the poem of Ḥāfizh Shīrāzī رَحْمَةُ اللَّهِ:

به می سجاده رنگین کن گرت پیر مغاں گوید
که سالک بی خبر نبود ز راه و رسم منزل^{۱۰}

*Colour your prayer-mat with wine, one of the old Pīr's best tips
Trust in this Sālik's tips, who knows of many paths and stations.*

And:

*If you seek justification for your misguided path, then take advice from
old Sa'dī;
Going on a path contrary to the Messenger; will never bring you to your
destination.*

Shaykh Naṣīrud Dīn Chirāgh Dehlī, offered the following warning, "The Shaykh drinking wine is no proof. Proof is from the Qur'ān and Ḥadīth."

Hazrat Khwājah Junayd al-Baghdādī رَحْمَةُ اللَّهِ described this path in the following words, "Only he who has the Qur'ān in his right hand and the Sunnah of al-Muṣṭfā in his left can find this path. He must travel by the light of these two lamps so that he is not entrapped by doubts or the darkness of Innovation."

Shaykh 'Abū Bakr Ṭamastānī رَحِمَهُ اللهُ stated, "The path is clear. The Qur'ān and Sunnah stand before us."

Shaykh 'Alī Hajwerī رَحِمَهُ اللهُ stipulated following the *Sharī'ah* to be compulsory for spiritual progress. His definition of following the *Sharī'ah* is so encompassing, that following the consensus of the 'Ummah is also an essential aspect. He stated:

The first pillar of Sharī'ah is Allāh's Book, as Allāh says:

مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ

*...in it are verses [that are] precise - they are the foundation of the Book...
[Āl 'Imrān: 7]*

The second pillar is the Sunnah, as Allāh says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

... And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.... [al-Ḥashr: 7]

The third pillar is consensus of the 'Ummah, as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

لَا تَجْتَمِعُ أُمَّتِي عَلَى الضَّلَالَةِ. عَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ

"My 'Ummah will not unite upon misguidance. Join the greater body of the Muslims."

So what about the accusation of not bothering about the Qur'ān and *Sunnah* when even the Consensus of the Muslims is followed? There seems to be no limit to some people's lack of concern for the truth. In so

many places have the Mashā'ikh advised their followers and associates that if they wish to measure the spiritual greatness of a person, they should hold his life up against the mirror of *Sharī'ah* and *Sunnah*.

Hazrat Shāh Kalīmullāh Dehlawī رَحْمَةُ اللهِ عَلَیْهِ wrote in a letter, "O Brother! If you wish to know the status of today's Ṣūfiyā', then examine their obedience to *Sharī'ah*. *Sharī'ah* is the measure. This is the test by which a Ṣūfi's reality comes to light."

Shaykh [Abul] Ḥusayn Nūrī رَحْمَةُ اللهِ عَلَیْهِ advised, "Do not come anywhere near someone who claims that his spiritual status takes him outside the bounds of what is known from the *Sharī'ah*. Be wary of the religion of one who claims a state for which there is no proof or testimony in the external laws."

Khawājah Farīdud Dīn 'Aṭṭār said in encouraging following the *Sharī'ah* and *Sunnah*:

جاوی در متابعت مصطفی گری
تا نور شرع او شودت پیرو مقتدا

The plain belief of the Ṣūfiyā' has always been that whatever deed the Qur'ān and *Sunnah* rejects is heresy. Someone whose life is not line with the *Sharī'ah* and *Sunnah* should not be called a Ṣūfi. Even if all imaginable practices of Taṣawwuf are to be found in him, it is still a negation of Taṣawwuf.

6. It may be, that is nobody else in this world who through their beliefs and love have followed the ways of some Prophet or religious guide, as the Ṣūfiyā' follow the *Sunnah* of Rasūlullāh صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ. They consider his every act, his every *Sunnah*, to be a *Mi'raj* of character and humanity, and to be close to him is considered the greatest blessing of life. They say that the extent to which one follows the *Sunnah* will be the extent to which one drinks from the fount of guidance.

Shaykh Shahābud Dīn Suharwardī wrote in '*Awāriful Ma'ārif*:

Taṣawwuf is the name of following Rasūlullāh ﷺ in every aspect, be it word, deed or condition. (Shaykh ‘Abdul Wāḥid bin Zayd) said, “Those who use their intelligence to understand the Sunnah, and their hearts remain firm on it, and they seek safety against the evil of their selves from their master, these are indeed the Ṣūfiyā’.”

The following two incidents are sufficient to understand how deeply the Ṣūfiyā’ regard following the Sunnah:

- a. Hazrat Shiblī رحمه الله lay on his death-bed. It was time for his soul to be extracted. He was unable to speak. An attendant, was performing Wuḍū’, but had forgotten *khilāl* [passing the fingers through] of the beard. Shiblī رحمه الله took his hand in his and completed the *khilāl*. He could not allow that any part of the Sunnah of Rasūlullāh ﷺ be omitted.
- b. Shaykh Nizhāmud Dīn ‘Awliyā’ رحمه الله quotes from ‘Imām Ghazzālī رحمه الله, that a Ṣūfī saint, Muḥammad ‘Aqṭa’ رحمه الله stopped eating musk-melon for two years. When someone asked why, he replied, “I am still unable to find out how Rasūlullāh ﷺ ate a musk-melon.”

These incidents should not be considered exceptions and hence overlooked. Countless Ṣūfiyā’ could be seen to have this zeal in their lives for following the Sunnah.^{209 210}

²⁰⁹ *Mashā’ikh-e-Chiṣṭī, v. 1, Chapter 4, Professor Khaliq ‘Aḥmad Nizhāmī*

²¹⁰ Hazrat Ḥakīmul ‘Ummah, Mujaddidul Millah, Mawlānā ‘Ashraf ‘Alī Thānwī رحمه الله had recorded many such incidents in his world famous book, “*As-Sunnah al-Jalīlah fil Chistīyah al-‘Alīyah*.” Hazrat Muṣliḥul ‘Ummah, loved this book immensely. Due to its benefit, he arranged for one its editions to be published. Hence it will be most beneficial and insightful for seekers to study this book.
Maḥbūb ‘Aḥmad Qamruz Zamān
 4th Jumādāl ‘Ūlā 1423 Hijrī (5th July 2002)

Request

It is a source of great joy that my dear brother, Mawlānā Sayyid Maḥmūd Ḥasan Nadwī (may his excellence increase) has completed a booklet named, “*Salāsīl ‘Arba‘ah*”. In it, he discusses his concise research regarding the four orders. It also contains guidance and advices to those connected to Hazrat Mawlānā Sayyid ‘Abul Ḥasan ‘Alī Nadwī رَحْمَةُ اللَّهِ. Since this unworthy one also rendered *bay‘ah* to Hazrat Mawlānā رَحْمَةُ اللَّهِ a few days before his demise, I was overjoyed to read this booklet. I wish to reproduce the guidance of Hazrat Mawlānā which are in there as well as daily practices described in *Salāsīl ‘Arba‘ah* so that all may benefit.

Guidance and Advice

From: Hazrat Mawlānā Sayyid ‘Abul Ḥasan ‘Alī Nadwī رَحْمَةُ اللَّهِ.

Rendering *bay‘ah* and entering an order is no mere ritual and inclination by which you will have to accept some things and do some things, or if it is for blessings only, or even fame. It is a vow and a contract and the beginning of a new life of your religion and faith, a life in which there will be some changes, some restrictions and some responsibilities.

1. The first and most important point is this - *bay‘ah* and entering an order, should be regarded as being with the aim and intention, and as a vow and contract to renew your *Kalimah* and Islamic vows and contract, and begin a life of religion and faith according to the laws of Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
2. It is most important that you rectify and strengthen your beliefs. Accept and believe that besides Allāh there is none who can set ablaze, cause death, grant health, cure, progeny and sustenance or control good or bad fate. Besides Him, none is worthy of worship, nor can anyone be prostrated to besides Him, or any form of worship be demonstrated to. Nobody else may be supplicated to for fulfilment of needs and removal of difficulty.
3. The Chief of all Messengers, the Seal of the Prophets, Muḥammad Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ must be understood to be Allāh’s final Prophet, the means of guidance, the agent of intercession and the person most entitled to your love and obedience. You will attempt

to follow his Sunnah as far as possible. You will attempt to fulfil his guidance, practices and ways in your religious and well as your worldly life. Give importance to studying his sacred biography. Create a zeal to study books of Ḥadīth compilations and his biography.

4. Cast your life in an Islamic mould. In order to understand the correct goals of life, include my book, "*Dastūr-e-Ḥayāt*" amongst your studies. Also study the lectures and sayings of Ḥakīmul 'Ummah, Hazrat Mawlānā 'Ashraf 'Alī Ṣāhib Thānwī رَحْمَةُ اللَّهِ عَلَيْهِ.
5. The most important obligation, is that it is necessary to pray your Ṣalāh on time. Pray with due decorum and observe the Sunnahs. Do not be unmindful and careless when praying. As far as possible, observe your Ṣalāh in congregation in the Masjid. Females who are in situations where work or responsibilities result in the Ṣalāh being missed or the time having passed, should be careful to pray on time.
6. Practice to have the intention of reward and Allāh's pleasure in all acts, religious or worldly. Observe this in your character, dealings and life's engagements as well, so that they earn the reward of an act of worship. Do all these as far as possible according to Sharī'ah and Sunnah. As far as you can, you should avoid character and temperamental weaknesses, for example: jealousy, anger stoked by jealousy, evil usage of the tongue and love beyond the limit for money, wealth and the world.
7. Make a constant practice of recitation of that much of the Qur'ān which you can manage.
8. Before or after Fajr Ṣalāh, or after Maghrib or 'Ishā' (whichever is convenient and can be constantly maintained), recite 100 times *ṣalawāt* upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 100 times the third Kalimah and 100 times '*Istighfār*'. If Allāh gives you the ability, then try to offer some Rak'āt of *Tahajjud* at the end of the night and make *du'ā'* for the Mashā'ikh of the order and all your associates.

'Abul Ḥasan 'Alī Nadwī

Thereafter the author narrates the chains in which Hazrat Mawlānā Sayyid ‘Abul Ḥasan ‘Alī Nadwī رحمہ اللہ²¹¹ had received *Khilāfah* and *‘Ijāzah* in. For reasons of keeping brief, I do not reproduce that here. I do however reproduce the specialities and teachings of the orders. I hope that it will be an insightful topic for the reader. All ability is from Allāh.

Specialities and Teachings of the Four Orders

We shall now present brief introductions to all four orders. It is taken from the encyclopaedia, “*Ath-Thiqāfah al-‘Islāmīyah fil Hind*” (Islamic Sciences in India):

“Different teachings on feeding and strengthening the spirit led to the development of separate orders and paths. Some of these gained greater fame and acceptance than others. One of these is the Qādirī. Its name is attributed to Sayyidunā ‘Abdul Qādir Jīlānī رحمہ اللہ. The foundation and speciality of this order is observance of optional prayers and regularity of *Zikr*. The aim is to develop constant awareness of Allāh. The slave feels that he is at all times in Allāh’s court. This order has many branches. Its *Shughl* and *Wird* are extremely diverse.”

²¹¹ Hazrat Mawlānā was a lamp and fountain from the family of Rasūlullāh صلی اللہ علیہ وسلم. He was born in 1913. He graduated from Dārul ‘Ulūm Nadwah, and studied at Dārul ‘Ulūm Deoband as well. *Māshā’allāh*, he was thoroughly blessed in his abilities to serve in the fields of teaching, writing and spiritual upbringing. Much has been written about his spiritual chains and much is still being written. May Allāh Most High grant us the ability to practice upon his guidance and teachings.

He passed away before Jumu‘ah Ṣalāh, on Friday the 22nd Ramaḍān 1420 Hijrī (31st December 1999), in his ancestral town of Shāh ‘Alamullāh Takyah Kallān, Ra’y Bareli, whilst reciting the Qur’ān. *Verily we belong to Allāh and to Him we shall return!* He was buried in the special graveyard in Takyah Kallān. May Allāh fill his resting place with light.

My noble father had a special relationship with Mawlānā رحمہ اللہ. He loved him a lot. My father used to visit Hazrat رحمہ اللہ often. His services to the Maktabas continued till the very end. *That is Allāh’s bounty which He bestows on whom He wills.*

“Another order is the Chistī. The founder of this order was Hazrat Khwājah Muʿīnud Dīn Ḥasan Sanjarī ʿAjmerī (died 627 Hijrī). His Mashāʾikh lived in a place called Chist. (Thus this order is named Chistī). The foundation of this order is conservation of breath, loud Ṣikr, love and respect for the Shaykh, keeping contact with him, observing forty day periods (*Chillah*), frequent fasting, regular *Tahajjud*, attention to *Wuḍūʾ*, minimum eating, minimum sleeping, minimum speaking and avoiding heedlessness i.e. be constantly aware of Allāh. In addition there are their *Shughl* as well. This was the first order to enter India, and it spread throughout the country. It split at the beginning into two branches – Nizhāmī and Ṣābirī. From these, many sub-branches developed.”

“Another order is the Naqshbandī. Its founder was Hazrat Khwājah Bahāʾud Dīn Muḥammad Naqshband رَحْمَةُ اللَّهِ. He was an inhabitant of Bukhārā, where his tomb is located. The foundation of this order is rectification of religious beliefs, abundance of worship and presence with Allāh. They say that there are three ways to reach Allāh: Ṣikr, meditation and a relation with the Shaykh. They perform the Negation-Affirmation Ṣikr with holding the breath, which is narrated from the early generations. The other method of Ṣikr is that of saying, “*Allāh*” only. This method is not narrated from the early generations. It is believed that this method originates from Shaykh ʿAbdul Bāqī رَحْمَةُ اللَّهِ (Shaykh Bāqī Billāh, the Shaykh of Mujaddid ʿAlfi Thānī رَحْمَةُ اللَّهِ) or some contemporary of his. Meditation is to focus one’s senses on that Sole Pure Being known by the name of “*Allāh*” but few can manage to separate from the Name and think of the Being directly. The task of the meditator is to focus on the Being of the Creator Most High, separately from words, to avoid all [internal and satanic] whispers and focus on Allāh.”

“There are many branches of this order as well, but the two original main branches are the Bāqīyah and ʿAlāʾīyah. The Bāqīyah is more generally accepted and prevalent due to Hazrat Mujaddid ʿAlfi Thānī رَحْمَةُ اللَّهِ. Its most important sub-branch are *Walīʾullahīyah* which is attributed to Ḥakīmūl ʾIslām Hazrat Shāh Walīʾullāh Muḥaddith Dehlawī, and *Muḥammadīyah* ʿAḥmadīyah, attributed to ʿAmīrūl Muʾminīn Hazrat Sayyid ʿAḥmad Shahīd Raʾy Barelī رَحْمَةُ اللَّهِ. Allāh has blessed the Muḥammadīyah sub-order with great acceptance. Hazrat Ḥājī ʾImdādullāh Ṣāhib Muḥājir Makkī رَحْمَةُ اللَّهِ benefited a great deal from it. It combines all the orders mentioned

here. In regards the speciality of this sub-order, we quote from the world famous book of Hazrat Mawlānā Sayyid 'Abul Ḥasan 'Alī Nadwī رَحْمَةُ اللَّهِ، *Sīrat Sayyid 'Aḥmad Shahīd*:

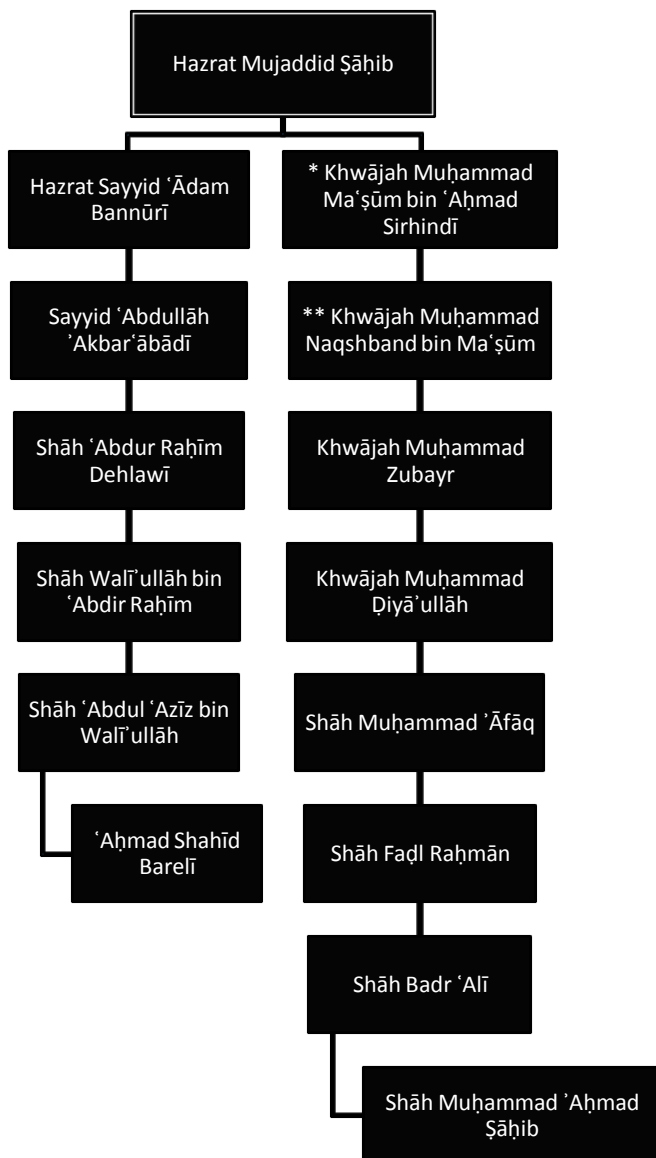
A most important branch of religion in which he was the Reviver of his era, and which in fact is the soul of the entire system of religion, is that of faith and cognisance of the divine recompense of deeds. In other words, all actions of life should be performed with the consciousness of intending to please Allāh and desirous of the reward which has been promised for it. He transformed these principles of faith and consciousness of recompense into the foundation of complete Sulūk. He accepted the bay'ah of the people upon all four orders and named this Tarīqah Muḥammadiyah.

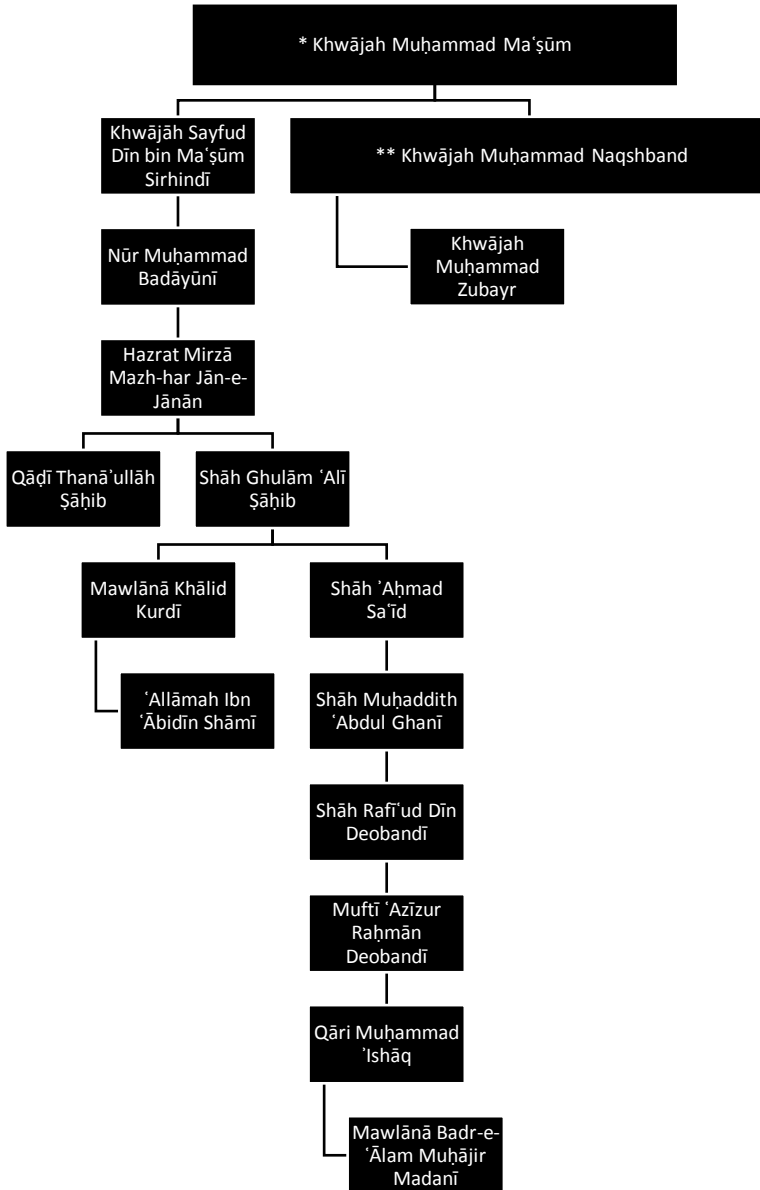
He himself said, "We teach the Shughl of this order in this way, that you eat your food with such an intention, you wear your clothing with such an intention, you get married with such an intention, you sleep with such an intention, your farming, your business, your employment, are intended upon, that this order is based on the actions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

"The speciality of this order is that all the worship and habits of life should become solely for worship and a means of drawing closer to Allāh. The second speciality is what Hazrat Mawlānā Rashīd 'Aḥmad Gangohī described, "Sayyid Ṣāhib accepted the *Bay'ah* of people upon Monotheism, the Messengership of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and following the Sunnah. He placed extreme emphasis on following the Sunnah. He was a severe eradicator and opposer of Innovation."

"Another order is the Suharwardī. Its founder was Shaykh Shahābud Dīn 'Umar Suharwardī رَحْمَةُ اللَّهِ، the author of *'Awāriful Ma'ārif*. The foundations of this order are: Spend the night and day in systematic engagement of such deeds which are appropriate and better, e.g. fasting, *Tahajjud*, observance of the Du'ā' from the Sunnah, fulfilment of set daily practices, staying busy in the Negation-Affirmation Zikr in such a way that it affects the heart. In addition, they have many other practices. Shaykh Bahā'ud Dīn Multānī رَحْمَةُ اللَّهِ brought this order to India. He attained the Suharwardī order directly from the founder.

Charts of Some of the Chains of the Khulafā' of Hazrat Mujaddid Šāhib ﷺ





May Allāh bless us with the *ḥayḍ* and blessings of the Ṣūfiyā' and Mashā'ikh of all the chains and grant that we walk on their path of truth - *'Āmīn!*

Maḥbūb 'Aḥmad Nadwī

Advice of Hazrat Qāḍī Thanā'ullāh Pānīpattī رحمه الله

Hazrat Qāḍī Thanā'ullāh Pānīpattī Ṣāḥib رحمه الله had offered advice under the heading of "*Khātimah dar sulūk Naqshbandīyah*" [Conclusion with the Naqshbandī order] in his book, *'Irshāduṭ Ṭālibīn*. My esteemed grandfather, Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāḥib 'Ilāhābādī رحمه الله, had reproduced some of these on page 8 of his inspiring book, *Waṣī'atul 'Akhḥlāq*. I take this fortunate opportunity of quoting it here. He wrote in the conclusion of *'Irshāduṭ Ṭālibīn*:

All Muslims in general, and the Ṣūfiyā' of the Naqshbandī order in particular (whose order is based on following the Sunnah) are obligated to study jurisprudence and Ḥadīth, so that the relevant Sunnah of Rasūlullāh ﷺ can be identified in regards obligatory acts (Farḍ), necessary acts (Wājib), prohibitions, disliked acts, doubtful acts, worship and habits, and as far as possible to implement the Sunnah. It is especially important to pay attention to the Sunnah when it comes to fulfilling Farḍ and Wājib and avoiding the disliked and doubtful things.

Be extremely cautious in regards the purity of your body, clothing and prayer-mat and all the conditions of Ṣalāh. The five Ṣalāh should be prayed in the Masjid with congregation, without missing the first Takbīr. Try to increase the number of the congregation and install a good man as the 'Imām (prayer-leader). The Ḥadīth states, "The 'Imām is responsible." In other words, the Ṣalāh of the followers is within the accountability of the 'Imām. Thus the extent to which the 'Imām is perfect, so will the Ṣalāh be perfect. Jumu'āh Ṣalāh should never be missed. Pay proper heed to all the Sunnah and etiquettes of Ṣalāh. Complete the entire Ṣalāh with tranquillity. Recite the Qur'ān clearly, correctly and in a good voice, but not in a sing-song. Pray the Ṣalāh at the recommended times. Do not omit

the 12 Sunnah Rak'āt and Tahajjud all of which are Sunnah Mu'akkadah (emphasised Sunnah).²¹²

Fast during the month of Ramaḍān with all due caution. Do not destroy the reward of your fast by way of futility, sin or gossip. You should certainly perform Tarāwīḥ, complete a recitation of the Qurā'n and spend the final ten days of Ramaḍān in seclusion on the Masjid. Seek the Night of Power. Observe the times of Zikr.

If you own so much wealth as upon which Zakāh becomes compulsory, then you must definitely pay it. However, in this regard, the Sunnah is that you should not possess more than what is necessary. After the conquest of Khaybar, Rasūlullāh ﷺ granted each of his pure wives 600 ser²¹³ of barley and dates annually. On the other hand, he didn't keep a silver coin to himself.

Eat from permissible earnings. It is necessary to heed the relevant juristic rulings when buying, selling or engaging in any other transaction. Avoid that which is doubtful. Exert yourself to the utmost extreme in fulfilling the rights of people. If there is any deficiency in fulfilling Allāh's right, then there is still hope of receiving the intercession for forgiveness of Rasūlullāh ﷺ and the pious saints. However, the rights of people are not forgiven.

Marriage is the Sunnah of the Prophets. If however, one cannot fulfil its rights and fears omission of Farḍ and Wājib acts, then not getting married is better. This is the brief ruling which I have mentioned. Peruse the books of jurisprudence and Ḥadīth for further details.

After fulfilling the Farḍ and Wājib acts and avoiding the disliked and doubtful things, it is imperative for the Ṣūfī to fill his time with the

²¹² However, the general body of jurists view *Tahajjud* as recommended- Qamruz Zamān.

²¹³ 1 Ser = 933.1 g

*remembrance of Allāh. He should not waste his time in nonsense. The Ḥadīth states that the people of Paradise will not regret over anything except for those moments spent bereft of remembering Allāh.*²¹⁴

We shall now quote some additional advices from “*’Irshāduṭ Ṭālibīn*” and close our own book with its final *Du‘ā’*. May Allāh accept - *’Āmīn!*

Before attaining annihilation of the self, you should certainly not overlook the closeness which is acquired through abundant recitation of the Qur’ān and optional prayers. Allāh says:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

“None but the purified touch it.” [al-Wāqī‘ah: 79]

Just as outer purity is a condition for Ṣalāh, so too will the blessings of Ṣalāh and Qur’ān recitation not be attained until the ego has been purified of despicable qualities.

Just as manifest disbelief is terminated through lā ’ilāha ’illallāh, so too does it remove subtle internal disbelief.

Rasūlullāh ﷺ said:

جَدِّدُوا إِيمَانَكُمْ


“Renew your faith.”

The Ṣaḥābah ؓ asked, “How do we renew our faith?”

He replied, “Through repetition of lā ’ilāha ’illallāh.”

The Mashā’ikh of all orders have instituted this order for their followers. Some perform the Zikr aloud, whilst the Naqshbandī order performs it softly.

²¹⁴ [Urdu] Translation of *’Irshāduṭ Ṭālibīn*, p. 50

The Ṣūfī avoids the company of ignoramuses and open sinners. Avoid people who are absorbed in worldly activity as well. Associating with and accompanying such people ruins the inside. Those who are beginners in the path should be especially vigilant about this, because such company is extremely harmful to them, just as filth pollutes a small quantity of water. The company of the Ṣūfiyā' is more beneficial than Ṣikr and worship. The Ṣaḥābah  used to say, "Sit with us for a while, so that we may renew our faith."

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَ آلِهِ وَ أَصْحَابِهِ أَجْمَعِينَ؛
اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَ حُبَّ مَنْ تُحِبُّكَ وَ حُبَّ عَمَلًا يَقَرِّبُنِي إِلَيْكَ - آمِينَ، آمِينَ

*All praise belongs to Allāh, Cherishing-Lord of the worlds. May the salutations of Allāh Most High be upon the best of His creation, Muḥammad, and his family and all his companions. O Allāh! Bless me with Your love and the love of those who love You; and make such a deed beloved which will draw me closer unto You. 'Āmīn! 'Āmīn!'*²¹⁵

²¹⁵ [Urdu] Translation of 'Irshāduṭ Ṭālibīn, p. 75

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Mazhāhir-e-Ḥaqq	Nawāb Muḥammad Quṭbud Dīn Khān Dehlawī
Siyar 'A'lāmin Nubalā'	Al-Imām Shamsud Dīn az-Zahabī
Zād-e-Safar	'Amatullāh Tasnīm, sister of Mawlānā 'Alī Miyān
Ṣifatuṣ Ṣafwah	Ibnul Jawzī
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Glossary

- **‘Ālim** pl. **‘Ulamā’**: scholar of Islām.
- **Bay‘ah**: Pledge of allegiance. In this context, pledge of obedience to the Shaykh in order to reform oneself.
- ***Bāz Gasht – To return***. Recite the following Du‘ā’ a few times with utter humility during your Ṣikr, “O Allāh! You and Your pleasure are my aims. Grant me Your love and recognition.”
- **Fayḍ**: spiritual effulgence emanating from a Shaykh. Usually pronounced *Fayz* in Urdu.
- ***Hosh dar Dam (Persian)– Alert every breath***. The *sālik* should be aware that every breath can be spent being alert or heedless.
- **Ihsān**: conducting oneself in constant awareness of Allāh.
- **Ijāzah or Khilāfah**: appointment as Khalīfah.
- **Inshāallāh**: If Allāh wills.
- **Kashf or Mukāshafah**: spiritual disclosure, whether to a saint or evil person.
- **Khalīfah** pl. **khulafā’**: successor, in this context, appointee by the Shaykh to continue his religious and spiritual works.
- ***Khalwat dar ‘Anjuman (Persian)– Isolation in public***. Whatever condition the *sālik* might be in, whether he is alone or in public, eating, walking, talking etc. his heart is in reality alone and engaged with Allāh.
- **Khānqah**: originally Khāngāh, gathering place of the Ṣūfiyā’
- **Madāris**: See *Madrasah*.
- **madda zhilluhu al-‘Ālī**: may his long shadow be lengthened, i.e. may we continue to benefit from him.
- **Madrasah, pl. Madāris**: Islāmic school, including institutes of higher learning for the training of Islāmic scholars.
- **Majzūb**: one drawn [by Allāh]. As opposed to one who achieved spirituality through effort. Considered to be mentally affected by some.
- **Mashā’ikh**: See *Shaykh*.
- **Mujāhadah**: Striving in the spiritual path.
- **Murāqabah**: Meditation.

- **Murīd:** lit. one who intends or desires. A Sālik pledged to a particular Shaykh, a follower.
- ***Nazhar bar Qadam* (Persian)– Gaze on the foot.** When walking the *sālik* should not extend his gaze beyond where he steps. When he is in company, he should face the company and not turn left and right, lest it results in terrible corruption and loss of the goal.
- ***Negāhdsht* (Persian)– Maintenance.** Keep all dangers and whispers of the self far from the heart.
- **Nisbah:** Association. Spiritual effect gained from association with a Shaykh.
- **Pās 'Anfās:** Special Ṣikr involving one's breathing.
- **Quṭb:** literally pole, pivot. In Taṣawwuf a technical reference to a kind of special unique saint of an era.
- **Riyāḍāh pl. Riyāḍāt:** systematic exercises and exertions of the Ṣūfiyā'.
- ***Safar dar Waṭn* (Persian)– Journey to the homeland.** The *sālik* moves from his human undesirable traits towards angelic traits.
- **Sālik:** One engaged in *Sulūk*.
- **Sanad of Ḥadīth:** chain of narrators, also referring to a student studying the Ḥadīth under the teacher and qualifying in its narration.
- **Shaykh, pl. Mashāikh:** Leader in a spiritual order, to whom followers refer to for spiritual guidance.
- **Sūfi pl. Ṣūfiyā':** Followers of the Taṣawwuf, the spiritual path
- **Ṣūfiyā':** see *Ṣūfī*
- **Sulūk:** The Spiritual path.
- **Ṭarīqah or Ṭarīqat:** used as synonym to Taṣawwuf, or a specific spiritual order of Taṣawwuf, e.g. the Naqshbandī Ṭarīqah.
- **Taṣawwuf:** The spiritual path
- **'Uwaisī Nisbah:** A form of Nisbah acquired from a Shaykh no longer living on earth
- **Wazhifah pl. Wazhā'if:** Daily regular prescribed practices.
- ***Wuqūf 'Adadī* – Number Awareness.** Observe odd numbers when releasing the breath.
- ***Wuqūf Qalbī* – Heart Awareness.** The *sālik* should be aware from his heart which is located below the left breast.
- ***Wuqūf Zamanī wa Hosh dar Dam* (Persian)– Time Awareness and alert to every breath.** Both amount to the same thing.

- ***Yād dāsht* – Notation.** The *sālik* should remember the Being of Allāh without any interrupting words and thoughts.
- ***Yād kard* – To remember.** This refers to the remembrance of Allāh Most High. Engage in it every moment.
- **Ẓikr, Ẓikrullāh:** Remembrance of Allāh.

و الحمد لله وصلى الله على النبي الكريم